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ABSTRACT

This curriculum guide suggests activities and educational experiences within a Hawaiian cultural context for kindergarten and Grade 1 students in Hawaiian schools. First, an introduction discusses the contents of the guide, the relationship of the classroom teacher and the kupuna (Hawaiian-speaking elder); the identification and scheduling of Kupunas; and how to use the guide. The remainder of the guide is divided into two major sections. Each is preceded by an overview which outlines the subject areas into which Hawaiian Studies instruction is integrated; the emphases or major lesson topics taken up within each subject area; the learning objectives addressed by the instructional activities; and a key to the unit's appendices, which provide cultural information to supplement the activities. The activities in Unit I focus on the "self" and the immediate environment. They are said to give children opportunities to investigate and experience feelings and ideas and then to determine whether they are acceptable within classroom and home situations. The activities of Unit II involve the children in experiences dealing with the "'ohana" (family) by having them identify roles, functions, dependencies, rights, responsibilities, occupations, and other cultural characteristics of the 'ohana. Two general appendices include a basic Hawaiian vocabulary list, and a selection of maps. (KH)

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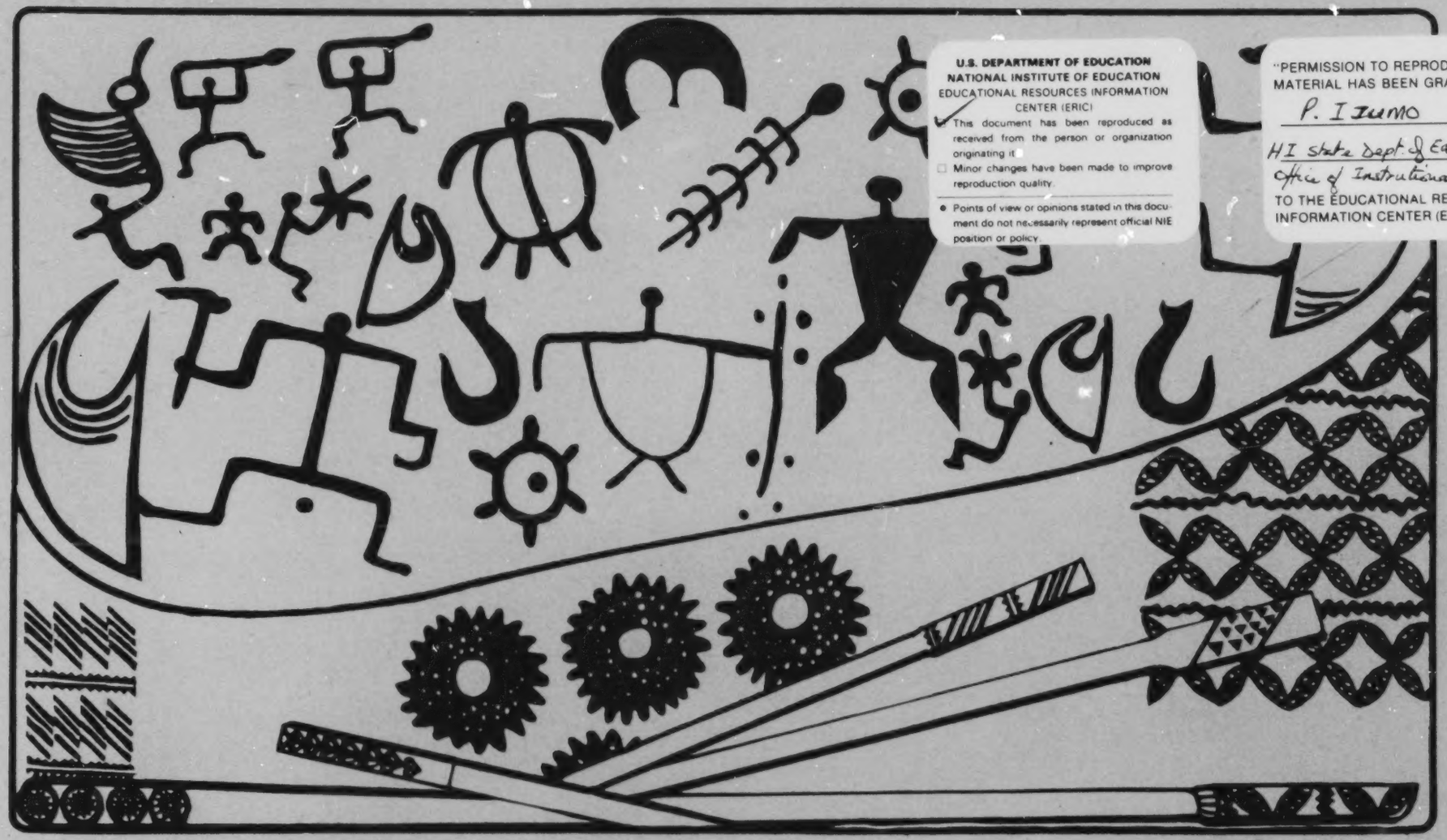
Hawaiian Studies Curriculum Guide



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GRADES K-1

UD 024 466

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HAWAIIAN STUDIES CURRICULUM GUIDE, GRADES K-1

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EVALUATION FORM

(Photocopies may be used.)

Name (optional): _____
School/Office: _____
Grade/Subjects Taught: _____
Date: _____

Evaluation needed by June 30, 1984

Aloha kākou! As users of this Curriculum Guide or as persons interested in the direction which the Hawaiian Studies Program will take over the next few years, you are being asked to kōkua state OIS Hawaiian Studies Program staff by taking the time to fill out this evaluation form and sending it back to us by June 30, 1984. Please send the completed evaluation to the address given above.

We ask that you not make an evaluation of this guide until you have actually had a chance to use it as designed in conjunction with the kōkua of a native speaker kupuna. In an effort such as this, it is inevitable that some aspect of the curriculum could be overlooked, whether it be content details, techniques for presenting a lesson, proper references for something which seemed commonplace to the curriculum developers or a certain appendix which you might feel should be included. Please forgive the oversight and help us by calling it or them to our attention through this form. Mahalo nui loa for your kōkua and your consideration!

A. In this section, please circle the rating number which is the most appropriate. Comments may be added in the margin. Rating should be made on a scale of 1 to 5: 1-Strongly Agree, 2-Agree, 3-Undecided/No Opinion, 4-Disagree and 5-Strongly Disagree.

	SA	A	U	D	SD	Comments
1. The open-page format displaying all subject areas through which the Learner Objectives are to be integrated made it easy to use.	1	2	3	4	5	
2. The size of the document is comfortable to use.	1	2	3	4	5	
3. The overviews for the Grade levels/Units were helpful.	1	2	3	4	5	
4. In general, the appendices provided most of the teacher information that I needed to execute the plans successfully.	1	2	3	4	5	
5. In general, the work planned for Grades K-1 is too easy.	1	2	3	4	5	
6. The Learner Objectives from the Hawaiian Studies Program Guide were easy to locate in the overviews of each unit.	1	2	3	4	5	

(Continued next page)

B. In this section, please feel free to expand upon your critique, comments and suggestions. Additional sheets may be attached.

Unit I: The Self

Unit II: Ka 'ohana

Vocabulary Lists:

Other Comments:

FOREWORD

The Department of Education is pleased to present this Hawaiian Studies Curriculum Guide, Grades K-1 to teachers, kūpuna and other interested parties who are working toward fulfilling the mandate of the State Constitution that a Hawaiian education program be established within the Department which provides for the study of Hawaiian culture, history and language.

Whereas the fourth grade has long been the level at which study of the indigenous Hawaiian culture was carried out, the Department desires to integrate study about Hawai'i into our various subject areas at all levels of the curriculum. In the lower elementary grades, for which this guide begins the cycle, teachers and kūpuna are to provide our students with educational experiences and activities which help them to understand the self and the 'ohana (family) within our contemporary Hawaiian environment. The educational activities incorporated in this guide were developed in accordance with the objectives of the Hawaiian Studies Program Guide for these grades along with the objectives of the Department's program for Early Provision for School Success (EPSS). This present guide includes certain revisions of the draft guide for grades K-3 which appeared in September 1981. Work with new objectives in Primary Education Curriculum over the past two years has resulted in a restructuring of much of the material in the original draft document and the addition of much new material designed to integrate the focus of study on the self and the family into a contemporary context applicable to all of our students in the public elementary schools.

Many of the activities contained herein are designed for collaborative use by regular classroom teachers and our beloved kūpuna. These may deal with aspects of study concerning the Hawaiian language, stories or tales about people or events related to the students' immediate locale and environment, the use of Hawaiian cultural skills still practiced by members of our Hawaiian and general communities such as gathering limu or preparing various local foods, the singing of Hawaiian and hapa-Haole songs relating to oneself and the 'ohana, dance and other movement related to our Hawaiian environment and other physical and intellectual activities integrating Hawaiian studies into the regular lower elementary curriculum.

Teachers who do not currently enjoy the regular services of kūpuna should be aware that this guide was designed with them in mind also since many of the Hawaiian studies activities can easily be presented by our professionals using the detailed lesson plans and supplementary materials contained in the guide.

The Department wishes to assure teachers, kūpuna and the community that every effort is being made to fulfill and support the mandate of the Constitution as it relates to a Hawaiian education program. This document is just a part of that effort. Training in the use of this guide and in the collaborative relationship between teacher and kupuna is available from district and state staff upon request and at certain planned intervals during the year.

Dr. Donnis H. Thompson
Superintendent of Education

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INTRODUCTION

The Hawaiian Studies Program Guide was written in response to the 1978 Constitutional amendment which mandates that "the State shall promote the study of Hawaiian culture, history and language." (Article X, Section 4) The total elementary school program is described in the program guide with learner objectives for each grade level, K-6. The learner objectives were developed from Part I and Part II Performance Expectations (PEs) which were found in Student Performance Expectations of the Foundation Program, RS78-6054, August 1978, Office of Instructional Services.

While elements of the Hawaiian Studies Program apply to each of the eight Foundation Program Objectives (FPOs), those FPOs most critically addressed by the program include:

FPO II	Develop positive self-concept
FPO III	Develop decision-making and problem-solving skills
FPO V	Develop physical and emotional health
FPO VII	Develop a continually growing philosophy that reflects responsibility to self as well as to others
FPO VIII	Develop creative potential and aesthetic sensitivity

This Hawaiian Studies Curriculum Guide, Grades K-1 has been designed to provide suggested activities and educational experiences within a Hawaiian cultural context which will help each student to develop an understanding of self and a sense of self-worth along with exposure to the bigger world of family and society in an upward spiraling continuum.

This continuum takes the child through an ever-enlarging study of self, self within the immediate 'ohana (family), the immediate 'ohana within the extended 'ohana-type lifestyle enjoyed by many of our students from different ethnic backgrounds, the 'ohana within the local community and, finally in Grade 3, the local community in comparison to communities throughout Hawai'i and the world.

The Department intends that children in the lower elementary grades learn about Hawaiian culture as it has survived into this modern age around us. Since many of these children in grades K-3 can not differentiate between events taking place in a time frame of two hundred years ago and those of a year or two ago, it was decided to delay the study of early Hawaiian life until their sense of chronology and history reached a certain level of development. Therefore, it is not until the fourth grade that Hawaiian culture of the pre-European contact era is studied in great detail. This is consistent with the social studies curriculum for that grade level and serves to lessen any disruption to the established curriculum that the introduction of the integrated Hawaiian Studies curriculum might pose.

Students in the fifth and sixth grades study U.S. history and world cultures respectively in their social studies classes. In Hawaiian Studies, students in the fifth grade have an opportunity to contrast their U.S. history study with a parallel study of Hawai'i during the same era. The four units cover Migration; Comparative Culture; Outsiders/Diseases/Immigration; and Hawaiian Poetry, Music and Dance. Hawai'i is a part of the United States and is studied as such. In the sixth grade, the students have an opportunity to study various cultures of the world in a Pan-Pacific perspective and the relationship of these cultures to Hawaiian culture. The other two important units of study at this grade level focus on the important resources, ka wai (fresh water) and ka 'āina (the land).

The K-1 curriculum concentrates on the self and the 'ohana. It contains a variety of concrete experiences related to the child's environment. The child at this age is concerned about the self and needs to understand who he/she is, how to get along with others, how to share and cooperate to complete tasks and how to explore and experience the immediate environment with some degree of security, confidence and understanding. The activities were written with the needs of the 5-6 year old in mind. They should arouse the child's curiosity about the world and the Hawaiian environment of the present.

Elements of this ever-present environment include the actual physical insular world in which we live with the land, sea and climate virtually the same as that experienced by Hawaiians of a bygone era; street and place names in Hawaiian that reveal much about the use of Hawaiian language and thought; people's names which can illustrate ideas about Hawaiian poetry, genealogy and interest in nature; preparation of seafoods such as fish, limu and shellfish as eaten by the early Hawaiians; cultivation of certain food plants such as kalo and 'uala (sweet potato); making and wearing of various kinds of lei; and, Hawaiian music, hula and games.

Instruction is to be carried out by the classroom teachers with the assistance of Hawaiian-speaking kūpuna (elders). These community resources have the expertise in Hawaiian culture, including language, and they are an essential element of the program at the elementary level. They are to teach Hawaiian language through an informal, culture-based aural-oral method of teaching incorporating lessons, topics and plans developed collaboratively with the classroom teachers.

One major reason for hiring uncertificated community resources to teach in the public school classrooms is that these kūpuna possess expertise in Hawaiian language and other aspects of Hawaiian culture which complements the expertise of the classroom teacher in presenting a well-rounded and integrated program of study.

During training sessions, it is stressed to the kūpuna that they should structure their lessons based on ideas received from the teachers in collaborative planning sessions or through written communications if face-to-face meetings are difficult to arrange because of time constraints. They have the same curriculum guides used by the teachers and references to specific lessons and activities will help them to plan effective lessons which can be reinforced by the teacher during other instructional periods.

The General Appendices section of this guide contains the vocabulary list for grades K-1 which was developed with the input of a number of program personnel. It is desirable that teachers and kūpuna structure their lessons so that these Hawaiian words are learned by the students before moving up to second grade. In general, active mastery of the words listed is expected unless it is noted that exposure is sufficient at this grade level.

Student mastery of Hawaiian vocabulary is just one aspect of the learner outcomes expected in the Hawaiian Studies Program. It is not necessarily a major aspect but it is one area in which cognitive learning gains can be measured through vocabulary tests at various grade levels.

Important affective domain aspects of the Hawaiian Studies Program to be addressed in grades K-1 include:

Unit I: The Self: Who Am I ?

Hawaiian concepts of aloha (love/greetings); kōkua (help, support); hau'oli (happiness); olakino maika'i (good health, well being); 'ike (recognition, feelings, understanding); kūkākūkā (talking things over, reconciliation).

Unit II: The Self in the 'Ohana (family & school)

Hawaiian concepts of kuleana (responsibility, roles); kapu (rules, social control); alu like (social interaction, working together); hana (work); laulima (interdependence, cooperation); lokahi (harmony in living); and aloha 'aina (love for the land and the people living on it).

There are many activities promoting these concepts provided to the teacher and kupuna through this curriculum guide. These are offered through an integrative, thematic approach so that the instructional activities can be carried out through a number of subject areas, addressing the concerns and performance expectations of the particular subject area and Hawaiian Studies at the same time.

These instructional activities have been reviewed and critiqued by the various educational specialists in the General Education Branch of the Office of Instructional Services whose valuable suggestions have strengthened the Hawaiian Studies curriculum presented here.

Since the Hawaiian Studies curriculum developers are aware, having been classroom teachers themselves, of the limited amount of time that classroom teachers have to do research in unfamiliar curriculum areas such as Hawaiian Studies, every attempt has been made to develop this guide with appendices which include pertinent readings and worksheets for teachers and students which are needed and helpful in presenting interesting and thought-provoking lessons. Much information has been included to help the teacher with background in various aspects of Hawaiian culture.

It should be noted that every attempt has been made to keep the content of this curriculum guide as free of sex-role bias as possible. However, roles defined by sex were an important and acceptable part of the society of the early Hawaiians and this may be seen in some of the stories, pictures or teacher reference materials. When appropriate, teachers may wish to point out such differences in early Hawaiian society and modern American society.

THE ROLE OF THE TEACHER IN THE HAWAIIAN STUDIES PROGRAM

The classroom teacher has the most important role in the implementation of the Hawaiian Studies Program in the classroom. Through the use of this guide and other resources, the teacher plays the key role in the integration of Hawaiian Studies curricular materials and instruction. A teacher is free to choose those activities in this guide that meet his/her expectations and plan accordingly. The kupuna is an important part of this teacher planning because the one hour instruction per week per class, which most kupuna will be alloted, should be instruction that enriches the teacher's instructional activities.

It is the responsibility of the teacher to:

- provide instructional leadership to the kupuna in the classroom;
- work cooperatively with the kupuna to develop short- and long-range lesson plans based on the state's curriculum plans and the needs of the particular group of students;
- monitor the instruction of the kupuna in order to give the kupuna the benefit of the teacher's experience in lesson preparation, presentation and evaluation;
- participate in the instruction of the class in order to be able to follow up, review and reinforce those concepts, practices and vocabulary taught by the kupuna;
- assist the principal in the evaluation of the work of the kupuna;
- include, in the teacher's own instruction, those aspects of Hawaiian Studies as are presented in the curricular materials.

THE ROLE OF THE KŪPUNA IN THE HAWAIIAN STUDIES PROGRAM

The kupuna (grandparent) has an important role in the Hawaiian Studies Program. Although a number of kūpuna teaching in the schools are over the state's mandatory retirement age for teachers, they have been accepted to work as Part-Time Teachers (PTT) at the current rate of compensation in this program because they represent within themselves the kinds of qualities and knowledge to which we want our students to have exposure.

Although some of the kūpuna are not readers nor writers of Hawaiian at a sophisticated level, and the majority of them did not complete their own secondary education, they nonetheless speak Hawaiian and have an education for living which they have picked up in their many decades of living in this Hawaiian environment. Most of them grew up in the households of their own kūpuna, learning to speak Hawaiian as a native language and participating in the kinds of Hawaiian practices which are now only available to our teachers through written descriptions in books.

Most of them have as part of their own psychological and cultural make-up the kinds of Hawaiian values which are the subject matter of the Affective Strand of the Hawaiian Studies Program. Obviously, then, the selection of bonafide kūpuna for a school is a very important responsibility of school/district personnel.

It is the responsibility of the kūpuna in this program to:

- teach the Hawaiian language component of Hawaiian Studies;
- work closely with the classroom teacher in planning lessons which present Hawaiian language and culture to the students in accordance with the year-long plan of instruction of the teacher for the particular grade level;
- attend inservice training sessions in order to learn some of the skills needed for teaching in the public school classroom;
- plan, carry out and evaluate the kupuna's own instruction;
- work with the other kūpuna in the program to improve and expand cultural knowledge and Hawaiian language speaking ability on the part of all of the kūpuna;
- work cooperatively with the district and state personnel who are charged with managing the program.

COLLABORATION BETWEEN TEACHER & KUPUNA

Teachers and kūpuna are asked to draw upon their own experience and common sense in deciding what elements of these curriculum plans should be presented to the students of a particular school and classroom. Readiness is the key. Most of the activities in grades K-1 are not oriented to reading and writing and should therefore be practical even for immigrants who have limited English speaking abilities.

The Department's Hawaiian Studies Program seeks to give some validation and worth to the culture of the ancestors of many of the children in our public school system. It is hoped that the spark of motivation to learn through the academic system with the help of non-college trained teachers such as kupuna and other community persons, will grow in many of our students.

The program provides the opportunity for children to learn from kūpuna and kumu (teachers) and the kūpuna and kumu in turn to learn a great deal from one another and from their students and the students' families.

HAWAIIAN STUDIES PROGRAM ADMINISTRATIVE INFORMATION

Different school districts and communities located throughout the State of Hawai'i have varying needs and expectations relating to the Hawaiian Studies Program. Some of the factors affecting needs and expectations are the proportion of Hawaiians in the school population; the nature of the community, rural or urban; location of the school relative to the sea or to

Hawaiian agricultural sites; established Hawaiian areas versus newly developed subdivision areas; and, the interest of the school's faculty and administration in the program.

In some areas, qualified kūpuna may be abundantly available, whereas in other areas administrators may not be sure where to begin looking. The following section is meant to provide some helpful suggestions on what to look for in a kūpuna; where and how to identify and recruit kūpuna; a recommended interview and selection process; and, some points to consider when scheduling kūpuna instruction.

Criteria for Selection of Kūpuna

The criteria identified in the initial OIS/Hawaiian Studies "Training Plan - Kūpuna" (October 1980) for the pilot year 1980-81 reflect the kind of person that should be identified, recruited, interviewed and selected for the Hawaiian Studies Program. Selected kūpuna reflect the following characteristics:

1. is a native speaker and fluent or near-fluent in the Hawaiian language;
2. is knowledgeable to some extent about Hawaiian culture in general and has knowledge of local history and cultural practices in particular;
3. is physically able to travel and to work on a regular basis in the classroom;
4. is able to develop rapport with classroom teachers and students;
5. is able to integrate Hawaiian language activities into the classroom program;
6. is able to relate other classroom activites into the Hawaiian language component of the program;
7. is willing and able to work collaboratively with the teacher(s) in order to plan lessons and activities which address the learner objectives of the Hawaiian Studies Program for the various strands in the particular grade level(s) involved;
8. is willing and able to share expertise in Hawaiian oriented activities within the school;
9. is willing to participate in classroom activities within the school; and,
10. is able to follow school procedures.

Identification of Kūpuna

Hawaiian elders and those of other ethnic backgrounds who are fluent native speakers of Hawaiian can be sought and identified in a number of ways. Some of these include:

- Contact the Hawaiian Civic Club, Senior Citizens group, or other such community organizations.
- Discuss the school's need with the kahu (pastor) of local Hawaiian churches.
- Ask for referrals from agencies such as Alu Like, Hawaiian Homes Department, and Queen Lili'uokalani Children's Center.
- Put an advertisement for Hawaiian speaking kūpuna in the daily newspapers and in the community newspapers.
- Ask for recommendations from the school community--PTA, custodial and cafeteria staff, teachers, booster clubs, and others.
- Broach the subject with likely looking prospects whom one sees in stores, at the beach, in the school office and elsewhere with the understanding that final selection is based on the interviewing process.

Interviewing and Selection of Kūpuna

Many, but not all, older Hawaiians in their late fifties, sixties and seventies can still speak the Hawaiian language. It should not, however, be assumed that every older Hawaiian can speak the language. Merely asking in English whether a prospective kūpuna speaks Hawaiian is not a safe way of assuring selection of high quality Hawaiian speaking kūpuna.

All candidates for the kūpuna positions should be interviewed by a board of three or four interviewers, one of whom should be an acknowledged fluent Hawaiian speaker. Assistance is readily available from the state staff if needed for this.

In the course of asking a set of prepared questions during the interview, the Hawaiian speaking interviewer should ask a question or series of questions dealing with the work of the prospective kupuna-teacher. This should be done within a conversational context and the questions should not be too technical in nature since the kupuna may lack the technical vocabulary in Hawaiian needed to discuss academic or school-related topics.

Questions could be centered around topics which the kūpuna might ordinarily be expected to teach in a classroom situation--songs, cultivating kalo, fishing, picking limu, preparing food, etc. How the prospective kupuna-teacher responds must be judged by the Hawaiian speaking interviewer and that judgement should play a large part in the selection of the kūpuna since one of the major criteria for selection is fluency or near-fluency as a native speaker of Hawaiian.

A test of reading or writing abilities in Hawaiian is not warranted since the kūpuna will be teaching in an aural-oral mode, however, all things being equal, kūpuna who can read and write Hawaiian should be selected over those who do not since many optional learning materials for the kūpuna relating to Hawaiian culture are available in Hawaiian language versions. The ability to read these materials from the last century and the ability to write lesson plans based on such materials will enhance the quality of the kūpuna's instruction.

Interviewees whose Hawaiian language speaking abilities are in question can be referred to state staff if desired and further interviewing in Hawaiian can take place in person or on the telephone.

Selection of kūpuna can either be made for a district pool, for specific schools or a combination of the two. Principals whose schools are involved in the program should be invited to take part in the interviews, either personally or through questions which they have submitted. The principals will presumably have referred some kūpuna for consideration based on contacts which they are able to make within their school communities.

Experience has shown that using kūpuna from the school community can have both positive and negative aspects. They will usually know and often be related to a number of children in the school. If they are natives or long-time residents of the area, they probably know stories about the area, the school and the people who have lived and worked in the area. They may be acquainted with legends, place names, important sites and other aspects of the area which would be helpful and interesting in making the Hawaiian Studies instruction more localized. Sometimes, kūpuna and/or their families have had unpleasant associations with the school or certain teachers in the past. Principals must inform themselves of such situations so that adjustments can be made in the kūpuna selection or assignment processes or in the scheduling process at the school level.

Scheduling of Kūpuna

The state standard for employment of Part-time Teachers (PTT) limits them to a maximum 17-hour week. Because the kūpuna are PTT there is no provision for them to work overtime or to receive mileage or other benefits. In order to use the Personal Services funds with the most cost effectiveness, it is essential that a principal schedule a kupuna into classes

somewhat tightly with a minimum of lost time between classes. If teachers do not wish to release time for Hawaiian Studies instruction during the early morning hours when the children are fresh, the principal should then try to schedule the kūpuna into classes between morning recess and lunch or after lunch until the end of the school day.

The optimum contact time that leads to effective learning of Hawaiian Studies seems to be approximately an hour a week. This can be divided into three 20 minute sessions for the lowest grades or two 30-minute sessions for the middle and upper elementary grades. Teachers are encouraged to cooperate by having the students ready for the kūpuna and the kūpuna are encouraged to have a well planned lesson which can be presented with a minimum of delays and wasted time.

Like teachers who work past 3:00 p.m. or devote their weekend time to their students' extracurricular activities, kūpuna who get involved in the life of the school beyond the number of hours that they are scheduled, do so as volunteers.

HOW TO USE THIS CURRICULUM GUIDE

Each of the two units in this guide is preceded by an overview section which presents at a glance the subject areas into which the Hawaiian Studies instruction is integrated; the emphases or major lesson topics taken up within each subject area; the Hawaiian Studies Learner Objectives (from the Hawaiian Studies Program Guide) addressed in the instructional activities; and, the appendices which have been included to make teacher/student reference materials more readily available.

The same Learner Objective may be applicable and appear in the listed objectives for several subject areas. The number of Learner Objectives listed for any particular subject area does not necessarily mean that that subject area is any more important in Hawaiian Studies instruction than another.

The body of each unit is made up a series of columns labelled with the name of a General Education program area plus a column labelled "Games and Recreation." The subject areas involved may vary from unit to unit and from grade to grade. For example, science and mathematics are not included as major program areas integrating Hawaiian Studies at the grades K-1 level. On the other hand, science plays a major role in later grades in integrating Hawaiian Studies into the curriculum.

The Hawaiian Studies curriculum is social studies-based with the social studies activities appearing in the far left column and setting the stage for the activities which can be carried out during other instructional periods all supporting the basic theme, topic or emphasis of the unit lesson.

An example can be given of the supporting activities to be found in Unit I reinforcing a social studies lesson on feelings. In language arts the students hear a story about a menehune who becomes angry and they are led in a discussion about the story and how it can apply to themselves. In health they get involved in discussions and games that relate to feelings and acceptable social behaviors. In art they talk about the feelings they get when looking at collages made by one another during an art activity. In music they learn to sing a greeting song expressing their feelings of aloha.

The whole point of the integration of Hawaiian Studies into the general education curriculum is to use Hawai'i-oriented content in instructing the program area concepts which the Department desires to be taught in the various grade levels. When teachers address the Learner Objectives for Hawaiian Studies, they are generally attending to the Performance Expectations for the various subject areas upon which the Learner Objectives were based.

CULTURE STUDY THROUGH DRAMATIC INQUIRY

What is the best way to study another culture? Anthropologists say that one must take oneself out of one's culture and into another culture in order to get an inside view. One way of experiencing another culture is through the process of dramatic inquiry. This is a systematic approach to learning about another culture through dramatization. In this process, the students are encouraged to dramatize possible uses of cultural artifacts within an arranged environment and to explore ideas and inquire about the life processes of a culture.

The following outline suggests the possible sequence of activities:

1. An Arranged Environment - An array of familiar as well as unfamiliar Hawaiian artifacts and equipment is displayed. Examples:

   'umeke (bowls), ko'i (adzes), 'upena (nets), lūhe'e (octopus lure), 'ō'ō (digging stick), mea kaua (weapons) and mea hana (tools).

   The children are invited to explore and handle the objects, to discuss and to hypothesize how the articles were used.

2. Dramatization -

   A. The children select one object each and think about how that object might have been used in ancient Hawai'i.

   B. The classroom is divided into 3 areas:

      1) Uka - the mountains/uplands
      2) Kula - the midlands
      3) Kai - the sea

   C. The children decide in which area they would have used their object if they were living in ancient Hawai'i.

   D. They dramatize how the objects were used in their areas. A recording of a chant may be played to create an atmosphere that suggests ancient Hawaiian living.

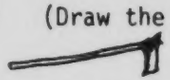
   E. The groups share their dramatizations with the entire class.

3. Expression of Needs -

   A. The students discuss their experiences and questions are raised and recorded on charts. Record all of their questions without giving away the names of the objects.

      Example:

      What is ? (Draw the object the child refers to; avoid giving the name of the object.)

      What was  used for?

   B. The questions then become the basis for the year's program.

   C. The questions can be grouped into workable research groups by the children. Example: Which questions seem to go together?

4. Series of Learning Activities - The teacher and students plan activities for gathering information. They also plan which area of Hawaiian culture to study first based on the students' interests and the dramatization. The activities may include:

   resource speakers
   research - individual and group
   field trips
   audio visual research
   experimentation

5. Further Inquiry - The children share the information learned through participation in learning activities. This leads to further dramatizations on a higher level of thinking and the entire process repeats itself.

Once the sequence of activities has been completed, it leads back to the original situation where an arranged environment should be established and the cycle begun all over again dealing with new questions which the students needed to discuss, dramatize and research. These cycles continue on more complex and accurate levels which refine the students' knowledge and skills.

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UNIT I

The activities in Unit I focus on the "self" and the immediate environment. The child is involved in concrete experiences that lead to an understanding of the self and to a positive self concept. The children are given opportunities to investigate and experience feelings and ideas and behaviors and then to determine whether they are acceptable or unacceptable based on the interactions in the classroom, at home, and in the immediate environment.

Grades K-1, Unit I

CONTENT AREAS	EMPHASES
SOCIAL STUDIES	Who Am I? Feelings, behavior Positive self concept Like and unlike others Making choices
LANGUAGE ARTS	Listening to Hawaiian Legends Identifying feelings Identifying behaviors Rules - kapu 'Ohana concepts Learning Hawaiian words for body parts Learning numbers in Hawaiian Story telling Listening for specific details Using Hawaiian vocabulary Listening for 'ohana concepts Accepting responsibilities (kuleana)/work (hana) Home School
HEALTH	Accepting self and others Exchanging simple courtesies Working effectively with others Awareness of the 'ohana concepts Awareness of the needs of others Getting along At home At school

LEARNER OBJECTIVES	APPENDICES
• Helps other classmates on an individual and a group basis to attain some goal. (kōkua, laulima, alu like, lōkahi) • Gives examples of behavior that illustrate respect for self and others. • Describes and accepts ways in which people are alike and different.	Unit I - A Concepts of Self and 'Ohana, pp. 31-45.
• Explains the relationship between individual rights and responsibilities in a group situation. (kuleana) • Listens and accepts opinions of others in group discussions. • Listens to and answers questions orally about a legend or story about Hawai'i told in English but containing Hawaiian content words appropriate to the child's level of language development in Hawaiian. • Imitates with correct pronunciation the sounds of the Hawaiian language and simple words, expressions and phrases modeled by the teacher or kupuna. • Responds in Hawaiian to oral instructions and requests given in Hawaiian. • Counts and identifies the numerals from 0 to 20 in Hawaiian.	Unit I - B Kalei's First Day, pp. 46-47. C Happy Face Mask, p. 48. T "The Menehune and the Moon," pp. 76-79. L Numbers in Hawaiian, pp. 60-62. S "Alu Like," pp. 73-75.
• Listens and accepts opinions of others in group discussions. • Describes and accepts ways in which people are alike and different. • Gives examples of behavior that illustrate respect for self and others. • Helps other classmates on an individual and a group basis to attain some goal. (kōkua, laulima, alu like, lōkahi) • Volunteers to help individuals or groups in school projects.	Unit I - D Please, May I? p. 49. E Feelings are Neither Right Nor Wrong, They Just Are, pp. 50-52. F Following Rules, p. 53. G I'm Different From You, pp. 54-55. P Nā 'Oihana Like 'Ole, p. 66.

CONTENT AREAS	EMPHASES
ART	Creating montages (cutting, gluing, creating) Using color and texture to express feelings in a collage Painting to show feelings of aloha, kuleana Composing using boxes - group kōkua project Creating a mural - hana of parents Creating movie rolls - "My Career"
GAMES AND RECREATION	Developing an awareness of: Body parts and their names in Hawaiian Body movement and control Personal space Direction Size and distance Speed and tempo Force and strength

LEARNER OBJECTIVES

- Expresses feelings and creativity through a variety of media.
- Responds to and experiments with a variety of colors, textures, lines, forms and shapes.
- Uses art tools to develop and refine gross and fine motor skills such as eye-hand coordination.
- Communicates one's thoughts, feelings and ideas through various modes of expressions.
- Demonstrates the application of art skills and processes related to various modes of expression.
- Develops sensory responses to a variety of stimuli in the environment through seeing, hearing and touching objects in nature and constructed objects.
- Develops some comprehensive vocabulary through discussing, evaluating, describing, defining and through reinforcing visual and verbal concepts.
- Explores and experiments with a variety of art materials and tools related to the various modes of expression.
- Relates concepts of design to natural and constructed objects found in the environmental setting.
- Participates in art activities which stimulates use of imaginative thinking and encourages intuitive problem-solving.

- Follows rules in simple Hawaiian games and activities.
- Performs simple body movement patterns in games and dances.
- Performs simple Hawaiian games and dances to one's own satisfaction.
- Participates competitively in simple Hawaiian games and sports.

APPENDICES

Unit I - I Ke Kino O Ke Kanaka, p. 58.

R Games and Pastimes. pp. 68-72.

CONTENT AREAS	EMPHASES
HEALTH (CONTINUED)	Understanding and accepting responsibilities of hana (work) At home At school Learning about the hana of parents
MUSIC	Singing and dancing fun songs "Aloha Kakahiaka" "Nā Mahele o ke Po'o" "Po'o, Maka, Ihu, Waha" "No Ke Aha Ka Maka?" "Po'o, Po'ohiwi Pēpē" "What Aloha Means" "ALOHA" "Eia Ko'u Kino" "E Nā Keiki O Ka 'Āina" "Poi"

LEARNER OBJECTIVES

- Responds in Hawaiian to oral instructions and requests given in Hawaiian.
- Exchanges simple amenities in Hawaiian.
- Initiates simple conversational exchanges using Hawaiian expressions.
- Names some parts of the body in Hawaiian.
- Sings simple Hawaiian melodies and lyrics with accompaniment.
- Sings simple Hawaiian melodies and lyrics a capella.
- Imitates simple melodic or rhythmic phrases in Hawaiian songs or chants.
- Responds to Hawaiian music with body movement.
- Interprets a piece of Hawaiian music through body movement.
- Claps while singing a Hawaiian chant.
- Illustrates the tonal-rhythmic patterns of a Hawaiian chant through singing and performing interpretive dance patterns.
- Imitates with correct pronunciation the sounds of the Hawaiian language and simple words, expressions and phrases modeled by the teacher or kūpuna.

APPENDICES

Unit I - M Greetings, p. 63.

H "No Ke Aha Ka Maka?"/Parts of the Head, pp. 56-57.

J "Po'o Po'ohiwi Pēpē," p. 59.

N "Eia Ko'u Kino," p. 64.

O "E Nā Keiki O Ka 'Āina," p. 65.

Q "ALOHA," p. 67.

SOCIAL STUDIES

- The following activities allow the students to identify and describe characteristics about themselves and others that will lead to self-understanding and a positive self-concept.

I. Who Am I?

A. Identifying feelings

1. Cut out pictures of faces showing a variety of expressions and have them ready for the children.

2. Have the children sit close to you so the group is intimate. Have them hold up their left palms in front of them like they are hand mirrors.

   Say:
   a. Smile at yourselves.
   b. Laugh at yourselves.
   c. Show anger.
   d. Be scared.

   As you give each direction, watch the children to see if they fully understand and can project these feelings in their facial expressions.

3. Hand each child a picture of a face showing the different expressions. Have each of them act out the expression. Then have the others tell what the feeling is and why they think the child feels that way.

LANGUAGE ARTS

- The following activities involve the students in language activities that further their awareness of the self through stories and Hawaiian legends.

I. Listening to stories and identifying feelings. See Appendices Unit I-B/C, pp. 46-48 for the materials needed for this lesson.

A. Preparation

1. Run off copies of Appendix Unit I-C. Give each student two copies.

2. Have the students draw in and color happy features on one face mask and sad features on the other. Show them how to cut two holes for the eyes and one hole for the nose. Have them cut out the mask.

3. As you read the story to them, they should hold up the happy face when the story makes them happy and the sad face when they hear sad parts. If they feel no special emotion, they do not have to raise either mask.

B. Read the story to the class watching them to see if they all agree on what makes them happy. Note the places where they disagree and after the story is done, talk about the differences in opinion.

C. Discussion

1. What are some of the things that made you happy in the story?

HEALTH

- These activities will help the children demonstrate acceptance of themselves and others. They will promote the demonstration of social behaviors that encourage acceptance by others.

I. Listening to others and accepting them as they are.

A. Sharing about the self

1. Have the children sit in a circle facing each other.

2. Encourage them to think about the following sentence: "It's nice to be me!"

3. Share with them why you think it's nice to be you so they can follow your model. Name one or two reasons why you like yourself.

4. Then have the children share things about themselves.

5. Things to watch for:

   a. Acceptance
   b. Listening
   c. Feelings for each other

6. As each child shares, model acceptance by:

   a. Saying, "thank you"
   b. Smiling
   c. Sharing something nice about the child that you have observed or experienced.

MUSIC

- The following activities in music will help the children learn some songs and dances that will help them express their feelings through some fun activities.

I. Singing Fun Songs

A. Theme: Greetings
Song: "Aloha Kakahiaka"

See Māhoe. E Hīmeni Hawai'i Kākou, p. 3. Kamehameha Schools. Explorations.

1. Talk about how people greet one another in the morning. Encourage the children to share their ethnic greeting also such as:

ohayo gozaimasu - Japanese
tālofa - Samoan
naimbag a bigat(mo) - Ilocano
(to one person)
guten morgen - German

2. Have all of the children try to say these new words by having the child who shared the word be the teacher.

3. Introduce the Hawaiian phrase for good morning: "aloha kakahiaka"

a. The children have already learned other meanings of aloha so here is an instance wherein aloha takes on another of its meanings, "greetings." See Appendix Unit I-M, p. 63.

b. It should be noted that the early Hawaiians did not greet one other with aloha kakahiaka. This phrase is the result of

ART

- The following art activities involve the children in experiences that involve their expression of feelings through a variety of art activities.

I. Creating a montage of pictures showing feelings.

A. Preparation

1. Cut a sheet of kraft/butcher/wrapping paper, 3' x 4' and mount it on a low bulletin board.

2. Have available some old magazines that the children have brought from home or that have been discarded by the library.

3. Set up an art corner with scissors, white glue and magazines.

4. Have examples of montage to show the children.

B. Activity

1. Have the children recall the discussion in social studies dealing with feelings.

2. Have the children go through the magazines looking for pictures that show feelings. They should look for facial expressions expressing a variety of feelings.

3. These pictures are to be cut out and arranged into a montage.

4. Have the children think of a title for their creation.

GAMES AND RECREATION

- The following activities will develop the childrens' awareness of their body parts and involve them in gross motor activities.

I. Parts of the head (po'o). Use the large yellow chart "Ke Kino O Ke Kanaka." If your chart is laminated, write each part of the body on the chart as you teach it.

A. Have the child work with partners and encourage them to be good listeners and observers.

1. Ask the children to place both hands on their heads.

a. Where is your head?
b. Where is your po'o?
c. What does your po'o do?
d. Why is your head so important?

2. Have the children do different things with their heads. As each action is done, expose them to the Hawaiian word for the action:

E.g. nod kūnou
shake ho'oluli
circle ho'oka'apuni
think no'ono'o

3. Run through some exercises with the head using the above action words.

Present the directions in the following order:

SOCIAL STUDIES

4. Ask:

   a. Do we feel happy all of the time?

   b. What makes us happy? (Have the children share activities events, actions or even words and body language of other people that make them feel happy.)

   c. What other words can we use when we are happy? Encourage the children to share their cultural words such as:

      contente - Portuguese
      heureux - French
      ureshii - Japanese
      fiafia - Samoan

      Introduce the Hawaiian word for happy - hau'oli. Write the word on a chart and place a picture of a happy face.

hau'oli (happy)	picture of an happy face

5. Continue activity #4 above using adjectives describing other feelings.

   a. Sad
   b. Angry
   c. Scared

LANGUAGE ARTS

2. What did Mālie do to make her mother feel maika'i (good)?

3. What did Mālie's mother do to make her feel maika'i?

4. What did Moke and Kekoa do to help Kalei feel maika'i?

5. What did Mālie do to help Kalei feel maika'i? When we feel maika'i, we are hau'oli or happy. But we can also say a new word ... maika'i. Have the children repeat this word.

6. Can you think of other ways that we can help each other feel maika'i? Name them.

D. Closure

Have the children think of the things they have shared that make them feel maika'i and then remember them as they go through the day. Encourage them to do positive things for others as they relate with them during the day. Point out these things as you see them happen and praise them.

II. Listening to a Hawaiian story dealing with non-acceptable social behavior in early Hawai'i.

A. Preparation

Source: Dolch, Edward W. Stories From Hawai'i. Garrard Publishing Co., 1960.

HEALTH

7. When everyone has had a chance to share, have them talk to each other and visit with one another for a short period.

8. Set up a bulletin board labeled, "It's Nice To Be Me!" and have the children bring in snapshots of themselves. The word maika'i may be used in place of "nice" after they have finished language arts lesson, I-C.

B. Sharing what each child likes about his/her best friend.

1. Have the children draw a picture of their best friend doing something he/she enjoys. (This can be done in art class.)

2. Have the children sit in a circle with their pictures. As they share their pictures they can tell everyone what they like about their special friend.

3. Encourage the children to remember the things they hear so they will be able to answer the question: Do all children like the same personal and physical characteristics in people?

4. This activity could be extended to include:

   a. "Three things in my life that I want to change or improve are ..."

MUSIC

the missionary influence. The early Hawaiians greeted one another with a call: u-i! (Pronounced oo-ee! Prolong the u sound. Use the kupuna to teach this lesson.)

c. Teach the children the words to the song by writing them on a chart.

d. Sing the song. If you are not familiar with the tune, use the tape that accompanies the book E Hīmeni Hawai'i Kākou (available in many school libraries).

e. As the children become proficient in pronouncing this greeting, introduce the phrases for:

good day	aloha awakea
good afternoon	aloha 'auinalā
good evening	aloha ahiahi

f. Have the children sing the song substituting these phrases for aloha kakahiaka.

g. Build their awareness of the word aloha by having them form the letters of the word using both of their arms. Encourage them to make up the motions for A - L - O - H - A.

B. Theme: Nā Mahele o ke Po'o (parts of the head)
Song: "Po'o, Maka, Ihu, Waha" (head, eyes, nose, mouth)
Tune: "Ten Little Indian Boys"

ART

5. Leave the montage up as a wall display for them to look at each day. Encourage them to think about their feelings every day and to concentrate on being happy.

II. Collage

Using color to express feelings such as warmth or coolness, happiness or sadness.

Source: Stanford University Kettering Project. Visual Arts for Elementary School Children, OIS, TAC 75-0574.

A. Preparation

1. Cut out some magazine pictures that show warm and cool areas.

   Warm: red, orange, yellow
   Cool: violet, green, blue

2. If the Stanford Kettering Kit is available in your school, use the drawings suggested on pp. 85-87.

3. Set up an art corner with the following materials:

   variety of scrap papers
   cloth pieces
   yarn
   used magazines
   crayons
   12" x 18" construction paper

B. Activities

1. Have the children think about things in the environment that make them feel warm or hot. Write these

GAMES AND RECREATION

a. ho'oluli (to shake)

   1) Shake your head.
   2) Shake you po'o.
   3) Ho'oluli kou po'o.

   Note: kou means your (singular)

b. kūnou (to nod, bow)

   1) Nod your head.
   2) Nod your po'o.
   3) Kūnou kou po'o.

c. ho'oka'apuni (to circle)

   1) Make a circle in the air with your po'o.
   2) Ho'oka'apuni kou po'o.

d. no'ono'o (to think)

   1) Think.
   2) No'ono'o.
   3) What do we have in our po'o that does the actual thinking? (brain)

   The word for brain is lolo.

   Think with your lolo.

   No'ono'o me kou lolo.

4. Introduce a smaller part of their po'o (head).

   a. Maka (eye)

      1) Question: What is the eye for?
         No ke aha ka maka?

SOCIAL STUDIES

Adjectives	Hawaiian	French	Japanese, etc.
sad	kaumahz	triste	
angry	huhū	fâché	
scared	maka'u	peureux	

6. Simulate situations in which children will be able to become sensitive to the needs of others.

   a. Ask:

      1) Does anyone feel sad or hurt today?
      2) Did anyone get a scolding today for being too slow or for not doing what you were supposed to do?
      3) How do you feel about yourself?

   b. Play-act a situation that could be typical for any child in a home or school situation.

      E.g., John is slow moving this morning and is not ready for school. He has not washed up for breakfast and has been sitting on his bed since his mom woke him up twenty minutes ago. Both mom and dad are telling him to hurry up and their voices are getting louder. John unhappily walks to the bathroom.

      1) Have several children dramatize this situation. Let "John" verbally express how he feels about being yelled at.

LANGUAGE ARTS

"The Menehune and the Moon," pp. 49-55. See Appendix Unit I-T, pp. 76-79.

1. Having discussed the different kinds of feelings in social studies, talk a little about anger. Write the word huhū on a flash card.

2. Show them a picture of an angry person and ask them to share why they think people get angry.

3. Introduce the story by asking the children to describe a menehune as they imagine one to be. Some of them may have seen pictures of menehune.

4. Have them create a mental picture as they listen to the story you read.

B. Discussion:

1. Why was the menehune called "The Angry One?"
2. What happens to people who are always huhū?
3. If we are always huhū, will we have friends who like to be with us?
4. What did the King of the Menehune say to the Angry One?
5. Do those rules apply to people today?
6. What did the Hawaiians call these rules? (kapu) Do we still have kapu today?
7. What can we do to control our huhū?

HEALTH

   b. "Five words that describe me are ..."
   c. "I like people who ..."
   d. "I do not like people who ..."

5. Encourage the children to accept each other's opinions. Talk about acceptable behaviors. E.g.:

   a. Saying: "thank you; you're welcome"
   b. Saying: "excuse me"
   c. Saying: "I'm sorry"
   d. Saying nice things to others.
   e. Doing nice things for others.

6. Have the children become more aware of acceptable behaviors by having them practice them daily in class. When they see positive behavior, encourage them to appreciate each other.

   This recognition could be called 'ike. Encourage them to give each other 'ike daily as they work and play with each other.

C. Play some games that allow the children to demonstrate acceptable social behaviors. See Appendix Unit I-D, p. 49. "Please, May I?"

1. Discussion after the game.

   a. How do you feel when someone asks you to play a game with him/her?
   b. How do you feel when no one wants to play with you?

MUSIC

1. While the children are learning the parts of the head in a fun way in Games and Recreation on pp. 9-15, introduce the following song to the tune of "Ten Little Indian Boys." Substitute the familiar words with the names of the four parts of the head learned in Games and Recreation.

   ///: Po'o, Maka, Ihu, Waha:///
   (One little, two little, three little Indians)

   Eia ku'u po'o (Here is my head)
   (Ten little Indian boys)

2. As the children are learning the song, have them touch the body parts as they sing the song.

3. As new body parts are learned in Hawaiian, extend the song to include them.

   E.g.
   Po'o, maka, ihu, waha
   head, eye, nose, mouth

   Pepeiao, lima, manamana lima
   ear, hand, fingers

   'Ōpū, wāwae, manamana wāwae
   stomach, leg, toes

   Eia ko'u kino. (Here is my body.)

4. This is a fun song so it can also be used in games and recreation as a physical fitness exercise. As the children sing the song, have them create motions for the song.

ART

on a chart. In the second column, have one child go up to the chart and draw a circle next to the item using the appropriate color crayon.

E.g.	Object	Color
	sun	(yellow)
	fire	(orange)
	electric burner	(red)

2. Do the same for the pictures that make them feel cool.

3. After discussing the warmth and coolness of colors, allow the children to experiment by creating collages using either the warm or cool colors.

4. Give each child a sheet of 12" x 18" construction paper. Each of them should have scissors and glue.

5. Have half of the class work with the warm colors and the other half with the cool colors. Encourage them to go to the art center to get pieces of paper, yarn, cloth and other collage type materials to use on their collages.

6. Have them share their collages and talk about the feelings they get from looking at each other's art work.

7. Mount some of them on the bulletin board.

GAMES AND RECREATION

Answer: For seeing.
No ka 'ike 'ana.

2) Wink your eye -
'Imo kou maka

3) Look with your eyes -
Nānā me kou mau* maka

*Explain that mau makes maka plural, eyes.

b. Ihu (nose)

1) Question: What is the nose for?
No ke aha ka ihu?
Answers: a) for smelling.
No ka honi 'ana.
b) for kissing

2) Sniff with your nose -
Hanu me kou ihu

3) What other things can we do with our nose?

c. Waha (mouth)

1) Question: What is the mouth for?
No ke aha ka waha?
Answers:
a) for eating - no ka 'ai 'ana
b) for talking - no ka 'ōlelo 'ana
c) for smiling - no ka mino'aka 'ana
d) for singing - no ka hīmeni 'ana

SOCIAL STUDIES

2) Ask the children in the audience to react to the dramatization.

c. Ask:

1) What can John do to avoid getting yelled at in the morning?

2) How can we help John feel better when he comes to school?

Have the children share how they can help make a person happy.

d. Introduce some activities to the children to help them cope with unhappy feelings. There are a number of them found in Jack Canfield's 100 Ways to Enhance Self-Concept in the Classroom.

1) Car Wash (#102, p. 223). Ask the children if they have seen a car wash. If they haven't, explain how a car wash works. Encourage the children to stand in two parallel lines facing each other. Send the unhappy child through the car wash. As he/she passes between the lines, everyone should touch, hug, kiss or say words of praise and affection and encouragement. By the end of the car wash, the child should be a happy shiny, sparkling car!

LANGUAGE ARTS

(Have the children draw their own picture of a menehune. Encourage them to draw the whole body. See the lesson in art for the suggested procedure.)

III. Learning Body Parts

A. Preparation:

1. Have available the teaching chart, "Ke Kino O Ke Kanaka" from the set of Hawaiian charts, Na Ki'i Ho'ona'auao or any other chart showing the human body.

2. Cut 2" x 5" flash cards and write the following body parts in Hawaiian:

head	po'o
shoulder	po'ohiwi
chest	umauma
knee	kuli
feet	wāwae

B. Activities

1. Using the chart, introduce each body part and have the children learn the Hawaiian word for each part by teaching only 2-3 parts at a time.

2. Play some exercise games in music and recreation so that there is repetition throughout the day. (This is a good lesson for the kupuna to conduct.)

HEALTH

c. Which feeling would you rather have?
d. What are some things you could do to get others to want to play with you? (List these on a simple chart and go over them daily with the children.)
e. What are some things you could do to show others that you like them? (List these simply on a chart.)

E.g. Smile
Share with them
Give them 'ike
(recognition)
Talk nicely

f. What are the most important words in the game we just played? (Please, may I? Yes, you may.)
g. When are some other times that these words should be used?

2. Play the game again.

3. There are other games available in DOE/OIS guides:

a. Foundation Program: Career Education and Guidance. RS 80-9146.
b. Health Education Instructional Guide. RS 82-2417.

See Appendices Unit I-E, F and G for a few more games that can be used to build awareness of acceptable social behaviors.

MUSIC

C. Theme: Nā Mahele o Ke Kino (Parts of the body)
Song: "No Ke Aha Ka Maka?"
(What are eyes for?)
See Appendix Unit I-H, pp. 56-57.
Check with the Hawaiian Studies Program District Resource Teacher or your kupuna for the tape recording of this song.

1. This is a song that can be taught by a kupuna. The words are repetitive so the children should be able to learn several verses, especially since they are learning their body parts in Language Arts and Games and Recreation.

2. Teach the verses that deal with the parts of the head first. More verses can be added as the children learn more body parts. New verses may be added to the song also just as the verse for po'o was added after verse 8. Encourage the children to be composers. Your kupuna or community resource person may help you translate it into Hawaiian.

3. Create motions for the song. Have the children think of creative ways to express the words of the song.

4. Have them clap their hands as they sing if they are not dancing the motions.

ART

C. Follow-up

1. Encourage the children to observe colors in their homes and to be more aware of the feelings they receive when they are in certain rooms in their homes. Build more vocabulary by having them talk about colors and feelings. Introduce new words to them.

2. Locate a few paintings in the Stanford Kettering Art collection that depict the coolness or warmth of colors. Use words such as:

warm	cool
lively	refreshing
exciting	calm
vibrant	pleasing

III. Imaginative collage using a variety of materials. (This activity goes along with the language activity #II-6, p. 13).

A. Preparation/Materials:

White glue
24" x 36" drawing paper
Boxes of crayons
Collection of various native and human-made materials found in the environment. The children should collect these from the first days of school and continue to add to it daily. Collect such things as:

Hawaiian seeds
Leaves
Dried fruits
Grass
Cut hair (human as well as animal)
Variety of other materials

GAMES AND RECREATION

d. Pepeiao (ears)

1) Question: What is the ear for? No ke aha ka pepeiao?

2) Answer: For listening. No ka ho'olohe 'ana.

e. Refer to the music column on this page for a song about these body parts.

f. Show them Appendix Unit I-H, p. 57. Point to the parts of the head. See the music plans on this page for the song that goes with this lesson.

II. Parts of the body (kino)

A. Introduce a new body part as the children are ready. See Appendix Unit I-I, p. 58.

1. Hands (lima). What can we do with our hands?

shake - lūlū kou lima
clap - pa'ipa 'i kou lima
wave - ani pe'ahi kou lima
write - kākau me kou lima

2. Body (kino)

Turn your body - huli kou kino
Sit down - noho i lalo
Stand up - kū i luna
Jump - lelele

SOCIAL STUDIES

2) Mirror bragging
Hand the unhappy child a mirror. Have him/her look at the mirror and brag about the things he/she can do well. When this is completed, have the children clap or applaud the speaker.

3) Showing aloha
Have them touch each other and then hug each other building up aloha for each other. Introduce this word to the pocket chart and talk about showing aloha to each other. See Appendix Unit I-A, pp. 31-45, "'Ohana."

e. Aloha has many meanings. Have the children share some of these meanings from their own experiences.

E.g. hello welcome
goodbye goodnight
love greetings

Ask:

1) How do we show our aloha to others? (smiling, touching, telling others we like them, complimenting them, helping them, hugging and kissing them.)

LANGUAGE ARTS

3. As the children become more proficient with the Hawaiian language, more body parts may be introduced. See "Basic Vocabulary List," p. 145 of this guide.

IV. Learning Numbers

See Appendix Unit I-L, pp. 50-62. for some lesson plans on teaching the children the numbers in Hawaiian. The lesson includes counting activities. See also Nā Ki'i Ho'ona'auao charts on Hawaiian numbers.

V. Storytelling

A. Tell a story about a group of people living in the same kauhale (compound) and how everyone shared in the work.

Source: Curtis: Life in Old Hawai'i. pp. 1-8.

Introduce the story characters and have the children focus on the work that's getting done because everyone is practicing good 'ohana concepts. Use your own illustrations if available. See Appendix Unit II-J, p. 59 for a picture of a typical kauhale. This picture may be the source for a story you compose rather than the one mentioned above.

1. Have the children share how they feel everyone is showing their aloha for one another.

HEALTH

Appendices:
E. Feelings are Neither Right nor Wrong, They Just Are, pp. 50-52.
F. Following Rules, p. 53.
G. I'm Different From You, pp. 54-55.

4. Introduce simulated situations to the children involving unacceptable behaviors. Present them to the children and conduct problem-solving sessions. Give the children a chance to suggest how to change negative behaviors to positive ones.

II. Working effectively with others

A. School Projects

1. Yard Clean-up

a. Plan a school clean-up by taking one area of the school grounds and keeping it clean all year.

b. Assign the children to groups of 3-4 and have them work as a group in cleaning up the area.

c. Before the clean-up begins, talk about how everyone needs to kōkua and show their aloha for each other so that the job gets done.

d. Have the children suggest ways in which they can get the project done efficiently. Write these suggestions down on a chart for everyone to see daily. Review the suggestions daily.

MUSIC

D. Theme: Nā Māhele o Ke Kino (Parts of the Body)
Song: "Po'o, Po'ohiwi Pēpē"
Tune: "Head, Shoulders Baby"
See Appendix Unit I-J, p. 59.

1. To help the children learn the parts of the body in a fun way, here is a fun song with lots of repetition to help them in pronunciation through repetition.

2. Show them the chart of the body. (Ke Kino O Ke Kanaka). Point to the head and have them name it in Hawaiian (po'o). Do the same for the:

   shoulder - po'ohiwi
   chest - umauma
   knee - kuli
   feet - wāwae

3. Have them touch these body parts with two hands as you call out the part in Hawaiian. Have them say the body part as they touch it.

4. Introduce the Hawaiianized English word "pēpē" (baby). Have them repeat this word after each body part to get them used to the sound of the word:

   po'o pēpē
   po'ohiwi pēpē
   umauma pēpē
   kuli pēpē
   wāwae pēpē

5. Sing the song for them and have them touch the body parts as you sing.

ART

B. Procedure

1. Have the children recall the story of the menehune that they heard in language arts.

2. Refresh their memories by reading the first paragraph on page 49 of "The Menehune and the Moon."

3. Have them use the entire 24" x 36" sheet for their sketches so that the entire body of their menehune is on the sheet.

4. Have them sketch their picture and then talk about the use of a variety of materials to add to it for eyes, nose, hair, etc. Monitor their use of the materials so that they learn good balance and texture.

5. Have them glue the materials in place.

6. After the glue has dried, have the children share their menehune with the class. Mount these on the bulletin board.

7. Have the children think of Hawaiian names to give to their menehune figure.

GAMES AND RECREATION

3. Hips (kīkala)

   What are the hips for?
   No ke aha nā kīkala?

   For hip revolutions.
   No ka 'ami 'ana.

B. Use the following activities to help the children retain the new words they've learned and to encourage the use of them in their daily speech.

   These exercises may be used as warm-up exercises all year. Adding more action words as the year progresses will increase their vocabulary. Use the Hawaiian Dictionary by Mary K. Pūku'i as a reference.

1. Ho'oluli kou po'o!
   (Shake your head!)
2. Kūnou kou po'o!
   (Nod your head!)
3. 'Ami kou mau kīkala
   (Revolve your hips!)
4. 'Imo kou mau maka!
   (Wink your eyes!)
5. Noho i lalo!
   (Sit down!)
6. Kū i luna!
   (Stand up!)
7. Lelele!
   (jump!)
8. Pa'ipa'i nā lima!
   (Clap hands!)

SOCIAL STUDIES

2) Have you shown your aloha to someone today? How did you show your aloha? (Encourage the children to be open with their sharing so they can be models for each other.)

3) How do your parents show their aloha for you? Following the children's sharing, have them draw or paint some pictures on "sharing aloha." (See art lesson IV-B, p. 19.)

4) Have available the ALOHA chart from the Na Ki'i Ho'ona'auao collection. Show the children the chart and have them share what they see in the picture. Mount the ALOHA chart in a visible place in the room.

5) Motivate the children to demonstrate aloha every day by telling someone how much they like them or love them.

6) They can begin cutting pictures out of magazines that show how people give aloha to each other. Set up a bulletin board using all the pictures shared.

LANGUAGE ARTS

2. Talk about how everyone is helping ... kōkua. Show them the Nā ki'i Ho'ona'auao chart showing kōkua. Discuss the picture and relate the activities in the picture to classroom and home behaviors today. (See also Appendix Unit I-A for information on kōkua.)

3. Ask the children:

   a. What was everyone doing?
   b. What word do we use when everyone works together to get something done? (cooperation)
   c. How does cooperation help us in the classroom?
   d. What can happen if we don't have cooperation in our classroom?
   e. How did everyone cooperate in our story today?

4. Introduce a new word to the pocket chart: laulima. Have the children use this word as they work together on class projects.

5. Review the four words they have learned from the story:

hana	work
aloha	love
kōkua	help
laulima	cooperation

6. To further practice the 'ohana concepts: Divide the class into 4-5 'ohana. Give each group a puzzle to put together. Have everyone begin at the same time and work until time is called.

HEALTH

e. Evaluate the activity daily, adding to the chart of suggestions as the children discover better ways of working together effectively.

f. As they experience their successes and/or failures introduce new concepts to them, like laulima - cooperation (see language arts lessons); alu like - working together, hana - work

2. Classroom Upkeep

   a. Set up a pocket chart of classroom helpers.

   b. Encourage individual responsibilities and relate them to individual rights.

   c. Recognize those students who perform their responsibilities well.

   d. Talk about the consequences of non-performance of responsibilities. Introduce the word for responsibility - kuleana.

      E.g. If the chairs are not all up on the desks, whose responsibility may be affected (custodian).

   e. Build awareness of others' needs by sensitizing them daily to being responsible to others.

MUSIC

6. Having learned to count in language class (see LA lesson #IV, p. 16), The students should review the Hawaiian words for:

   one - 'ekahi
   two - 'elua
   three - 'ekolu

7. Go through the song again, this time including the numbers.

8. If a typed version of this song is available, play the entire song for the children and have them listen to the rhythm and the words. Encourage them to think about motions for the song, especially the part when they have to count. Some suggested motions might be to:

   a. click their fingers 3 times
   b. 'ami 3 times
   c. disco 3 beats
   d. clap 3 times

9. One can do all kinds of creative musical interpretations with this selection. More body parts may be added as the children become more proficient in the pronunciation of the new words.

ART

IV. Painting
Theme: Feelings of aloha

A. Materials needed:

   24" x 36" drawing paper
   Tempera paint
   Brushes

B. Procedure:

   1. After having talked about showing aloha in social studies, have the children paint pictures depicting how their parents show their aloha for them. Encourage them to think beyond hugs and kisses and to think about activities they do together that make them feel loved. E.g., picnics, going out for dinner, playing games together, or going to see a film.

   2. As the children begin their painting, play some happy music for them.

   3. Have them share their paintings and talk about their feelings. Mount some of the paintings on the bulletin board or in the cafetorium with a simple sign entitled "Showing Aloha."

V. Creating forms
The children will learn the importance of working together (kōkua and laulima) as they build/construct models of houses, city block, a neighborhood, shopping center or non-specific creative form out of various sizes and types of cardboard boxes.
Theme: Kōkua/laulima

GAMES AND RECREATION

9. Huli kou kino!
   (Turn your body!)

10. Ho'oka'apuni kou po'o!
    (Circle your head!)

III. Body Awareness and Control
See Leaps and Bounds - ETV Guide RS 82-3417. There are 16 programs for grades K-2. Educating Children for Movement by Sue Hanson and Delores M. Curtis.

A. There are many activities available in the above references that help build body awareness and control. A teacher can feel free to use imagination to create more movements so that the children experience and explore the many ways their bodies can move, how fast they can move and how to coordinate the parts.

B. For some warm up activities, give the children simple directions so that they know exactly what to do with the body part(s).

   1. Movement Training: Do the following exercises with the children. Establish a start and finish line. Have them stop when you say "freeze" or "pau."

      a. Run in a zigzag manner.
      b. Run backwards, looking over your shoulder and don't touch anyone.
      c. Walk on your lima (hands) and wāwae (feet).
      d. Hop on one wāwae (foot) only.

SOCIAL STUDIES

f. Another 'ohana concept is kōkua which is "helping." Sensitize the children to this concept through the following activities:

1) Introduce the lesson by having volunteers share what they did today to help someone.

2) Show them the 'ohana chart "KŌKUA." Have them share what they see in the picture. Point to the word on the chart and have them pronounce the new word kōkua. Encourage them to use the word daily.

3) Ask:

a) How do you feel when people offer their kōkua to you? (hau'oli)

b) How do you feel when you give your kōkua to others? (hau'oli)

c) What can we do at home to help others?

d) What can we do at school to help others?

4) Encourage the children to be more sensitive to helping others everyday! Mount the kōkua chart in a visible place in the classroom.

LANGUAGE ARTS

7. Discuss

Why did one 'ohana finish before the other? Children should bring out 'ohana concepts listed above.

8. If there is room available on the bulletin board, mount the 17" x 22" Na Ki'i Ho'ona'auao, Hawaiian Instructional Visuals dealing with the 'ohana concepts. Encourage the children to study the charts.

B. Read or tell another legend to the children that describes how people work together to get tasks done.

Source: Pūku'i. Tales of the Menehune. "The Feast of Pī," pp. 7-11.

An English-Hawaiian version is available from the Hawai'i Bilingual/ Bicultural Education Project, DOE. This version is pictorially illustrated and is written in Hawaiian and English.

1. Tell the children that this legend takes place on Kaua'i. Show them a map of the Hawaiian Islands and point to Kaua'i. If possible, obtain a more detailed map of Kaua'i and point to the location of the Menehune Ditch, or Kīkīaola in Waimea.

2. Ask the children to recall who the Menehune were as learned in Lesson II above. Explain that the menehune were known in legend as a

HEALTH

f. Expand their responsibilities by encouraging them to ask their parents for more responsibilities at home.

g. Give each student an opportunity to share about his/her kuleana at home. Encourage them to express their feelings about their kuleana.

E.g. Feelings of importance
Feelings of security
Feelings of being needed

B. Getting along with people

1. In the family

a. Discuss some basic "rules for living in harmony" that the children have already experienced in their 5-6 years of living. Ask them:

1) What are some rules that we have to obey so that our families live harmoniously?

E.g.
Respect each other's property
Clean up after yourself
Accept the opinions of others
Listen to others
Be positive

b. As the children contribute their rules for living write them on a chart. See how many children agree on each rule for living. There should be

MUSIC

E. Theme: Ko'u Kino (My Body)
Song: "Eia Ko'u Kino"
See Appendix Unit I-N, p. 64.

1. After discussing the likenesses and differences in people, have the children express their acceptance of their bodies by chanting a simple mele.

2. Use the "Ke Kino O Ke Kanaka" chart and place the names of the body parts in the mele on the chart using tags.

3. Have the children say the body parts as you point to them.

4. Introduce a new Hawaiian word ... eia (here is/are).

5. Teach the chant to the children using the chart.

6. When they have learned the mele, have them use body motions - gross motor movements - to express themselves.

F. Theme: Nā Māhele o Ke Kino
(The Parts of the Body)
Song: "E Nā Keiki O Ka 'Aina"
Tune: "Father Abraham"
See Appendix Unit I-O, p. 65.

1. This is a fun song allowing the children to use their bodies in expressing their happiness for being a part of Hawai'i.

ART

A. Have the children work on a group project to create a composition out of cartons and a variety of boxes. Encourage them to be creative. Give them lots of space so they can feel free to be creative.

B. Have them tell a story or a narrative about their creation. Also have them share their feelings about how everyone helped each other (kōkua).

IV. Painting
Theme: Kuleana

A. Materials:
24" x 36" drawing paper
Tempera Paint
Brushes

B. Procedure:

1. After talking about kuleana in health, give the children an opportunity to paint their kuleana on paper.

2. Give each child a sheet of paper and have them fold the paper in four equal sections.

3. Have them select four important jobs that they perform at home and have them paint the four jobs in the four sections.

4. The title for this painting will be "My Kuleana."

5. Share the paintings. Give each child a chance to talk about the painting he/she has done.

GAMES AND RECREATION

e. Move on another part of your kino (body) without using your lima (hands) and wawae (feet).

2. Movement training observing one's own space. Have the children imagine a circle around them.

a. Stretch both arms out to the sides, then up above your po'o (heads), then in front of you and behind you.

b. Jump as high as you can. (Talk about what helps them jump ... arms, bent knees, pushing from the balls of feet.)

c. Jump up again but this time land quietly. Introduce the Hawaiian word for jump - lelele.

d. Balance on one foot. What do you use to help your kino balance?

e. Find another part of your kino on which to balance.
kua - back
kuli - knees
po'ohiwi - shoulder
'elemu - buttocks
ku'eku'e lima - elbows

3. Movement training using disco music.

Use the movements mentioned earlier and do them to music. This is a simple introduction to all popular aerobics or dancergenics that children can observe on TV. Do the movements to 8 beats to begin with until the children get used to this kind of physical activity.

SOCIAL STUDIES

B. Identifying characteristics
Have available a mirror so the children will be able to look at themselves daily.

1. Have the children choose a partner and have them sit on the floor facing each other. Instruct them to:

   a. Look at the person opposite you.
   b. Observe what he/she looks like:
      1) color and shape of the eyes
      2) color and length of the hair
      3) shape of the face
      4) color of skin
      5) shape of the nose

   This exercise should be done without any talking, just observation.

2. After at least a three minute observation, have the children shuffle around and sit in a new location, away from the original partner they had.

3. Call on volunteers to describe their original partner without letting anyone know the name of the person being described. The children will then try to guess who the child is by the description given. Encourage the children to be positive.

4. Model this positive sharing by pointing out something positive about each child described.

LANGUAGE ARTS

group of short people who worked at night only, building fishponds, temples, roads, etc. If the work was not finished before daybreak in one night, it remained unfinished.

3. Tell the children the story inserting Hawaiian vocabulary wherever possible. (This is an excellent time to use the kupuna.)

   a. Show the children a picture of the ditch that was built by the menehune in the story.

   b. Ask:
      1) How did the menehune get all of the work done in only one night? (By working together.)

      2) How did they make the work easier? (Each menehune had a task to do and they all worked together to complete the wall.

C. Introduce the Hawaiian word for working together: ALU LIKE.

1. Write the word alu like on chart paper and have the children bring pictures illustrating the concept of "working together."

2. Talk about how people need to alu like to get things done.

HEALTH

consensus on most of the common rules of living. Talk about those rules that occur only in a few homes, like "no talking at dinner." Discuss some reasons why this may be a rule in some homes.

2. In the school environment

   a. Using the same chart as above, ask the children if the same rules of living apply in school. Go over each rule and put a mark next to the ones that apply in school as well as in the home.

   b. Add more to the list if needed.

3. Discuss the implications of these rules for living.

   a. What do these rules tell us about getting along in the family and in school?

   b. How do these rules relate to the Hawaiian concepts learned in social studies and language arts and health?

      e.g. kōkua, laulima, alu like, aloha, 'ike.

   c. Why are there different rules in some 'ohana? (Because we are not all alike. All 'ohana and individuals have differences.)

MUSIC

2. Talk about alu like (working together). This song requires everybody to alu like so that the body movements are synchronized to the music and the directions in the song.

3. Review the five directions first and teach them the new vocabulary:

'ākau	right
hema	left
i luna	up
i lalo	down
hulī	turn
noho	sit
ku	stand

Call out the directions and have them practice responding.

4. Teach them the song to the tune of "Father Abraham."

5. More body movements may be added as the children become more proficient. Refer to the bottom of the sheet for more variations. Your kupuna in your school can help you with more body parts and with the interpretations.

G. Theme: Aloha
Song: "What Aloha Means"
Source: Apaka, Alfred. Hawaiian Wedding Song, LP, MCA 230.

1. Having introduced the concept of aloha in social studies, ask the children:

ART

6. Discussion: Talk about life in early Hawai'i. Ask the children what they think the Hawaiian children did to help in the 'ohana. Have the children compose a class mural.

VII. Drawing and coloring
Theme: I Am Different

A. Materials:
18" x 24" white or manila drawing paper
Craypas
Scissors

B. Procedure:

1. Give each student a sheet of paper on which to draw their heads. Have available a mirror for them to look at so they will include as many features as they are aware of. (See social studies lesson B, p. 22.)

2. Above their heads, have them draw a bubble.

3. Ask them: What's on your mind? What do you think about or dream about?

4. Have them draw these things in the bubble above their heads. They may even use magazine pictures, buttons, seeds, etc., if these are things on their mind.

GAMES AND RECREATION

A typical kind of movement may be similar to the one below. (8 counts each)

a. Jog or run in place.
b. Lelele (jump) in place.
c. Side step to the right ('ākau) 7 steps and hop on the 8th.
d. Side step on the left (hema) 7 steps and hop on the 8th.
e. Step-hop and kick with the other leg, alternating right and left legs.
f. Go back and repeat patterns a-e.

Start off doing only 3-4 minutes of music. This can be increased as the children develop more physical fitness.

IV. Self awareness through the use of the body

The following activities allow the children to help each other develop more physical fitness through their participation in Hawaiian games.

Simple Hawaiian games and sports

Source: Mitchell, Dr. Donald Kilolani. Hawaiian Games for Today.

A. Warm-up Exercises. Use the exercises in Lesson #II, p. 15.

B. Arranged environment: Hawaiian game implements and pictures of Hawaiians engaged in sports activities.

Source: Feher. Hawai'i: A Pictorial History.

SOCIAL STUDIES

5. Point out similarities and differences in people.

   a. Have the children find characteristics of their own that are similar to those of someone else.

   b. Talk about these similarities and differences such as color of the eyes, hair, skin. Encourage the children to generalize: People are similar in some ways and different in other ways.

   c. Discuss emotional differences.

      1) Refer to the bulletin board of faces showing different expressions.

      2) Ask:

         a) Do all of these children feel the same way?
         b) Do we all feel the same way everyday?
         c) What kinds of things make us different emotionally?
         d) Can we choose to be happy or sad or angry? Discuss this with the children and have them think of situations in which they do have this choice and those in which feelings are difficult to control,

LANGUAGE ARTS

3. Talk about the song "Alu Like" and its meaning. See Appendix Unit I- S pp 73-75. Teach at least the first verse of this recently composed song in a music lesson.

4. Have the children talk about ways they can alu like in school and and at home.

D. Introduce the concept of work - hana.

1. What was everyone in the story doing except Pī? (hana/working)

2. What did he enjoy doing during the day? (hiamoe/sleeping)

3. What did he enjoy doing at night? (pā'ina/feasting)

4. What happened to his children because he was so molowā (lazy)? (They had no kapa and no food.)

5. Can we have things we need when we don't do any work? The Hawaiians valued work or hana. Introduce the word to them and have them use it.

6. What did Pī finally do to show that he cared about his children? Talk about the hana of the menehune and of Pī. Discuss the importance of hana in the family, in school, and in the community and the importance of alu like in getting group projects done.

7. What was Pī's reward for doing all his hana?

HEALTH

   d. Post the chart on a bulletin board and direct the children's attention to the chart every day. Introduce the Hawaiian word for rules - kapu. Use this word as part of the bulletin board title.

III. Understanding and accepting responsibilities of work (hana)

   A. Assign the children an overnight responsibility. Have them talk to their parents about their profession or job. Have them find out as much as they can about their parents jobs outside the home.

   B. Define the concept of hana within the child's family and school life.

      Discuss

      1. What does your father do outside of the home? in the home?

      2. What does your mother do outside of the home? in the home?

      3. What are some other hana that people perform?

      4. Why is it important that each person performs his/her hana well?

      5. What would happen if the refuse collectors did not pick up the garbage in the neighborhood for a month? (Develop the concept of KULEANA - responsibility. Add this new word to the pocket chart.)

MUSIC

a. "What does aloha mean to you?"

Write their responses on a chart.

b. How many of you use the word aloha when you talk to others?

c. Have you heard others use the word?

2. Explain that in old Hawai'i people greeted one another in a variety of ways. One of the most used was:

"Aloha, e (name) ."

3. Introduce a greeting to the children:

"Aloha, e nā haumāna."
("Greetings students.")
(nā indicates plural)

The children will respond with:
"Aloha, e Kumu (your last name)"
("Hello, teacher _____")

4. Introduce the new song about Aloha: "What Aloha Means." Write the words on a chart and have the chart ready.

a. Say the words. Have the children repeat the words after you.

b. Point out the new meanings of aloha found in the song and add them to the Aloha chart described in activity E-1-a.

ART

5. Evaluation: Have them share their compositions.

Ask:

a. Is everyone alike?
b. Does everyone think of the same things and dream the same dreams?
c. What makes us different from or similar to each other?
d. Is it all right to be different?

VIII. Composing a Mural
Theme: Hana

A. Materials:
Mural paper - 3' x 8'
Magazines
Scissors
Glue

B. Procedure:

1. After discussing the various kinds of hana of the children's parents (see health lesson), have the children cut out pictures of jobs that parents do outside the home.

2. Pictures may be categorized under special headings such as:

a. construction
b. business
c. professions

3. Or, they may be combined into one total mural.

GAMES AND RECREATION

C. Discussion

1. Who are the people in these pictures?

2. What are they doing? Why?

3. What do we do today to develop our bodies?

4. Why do we play sports today?

5. Do you see anything on the display table that looks like a Hawaiian game or game implement? On the table, display an ihe (spear), moa (dart), 'ulu maika (rolling stone), hu (kukui nut top), kimo (jackstones), kōnane (checkers). These are available in each district from the District Resource Teacher or Hawaiian Studies Program Coordinator.

6. How do you suppose the Hawaiians used these?

a. Have the children sit in a circle. Talk about each item using inquiry.

1) What is this implement made of?

2) How do you think the early Hawaiians used this?

3) Why did they need to exercise their bodies?

SOCIAL STUDIES

e.g., death of a loved one, when it is difficult to be anything but sad.

d. Plan some activities in which the children have to make choices which reflect their individuality.

1) Place a list of fun exercises to do during Physical Education class. Have the children select two out of three.

2) Given a choice of three colored name tags, have the children select their favorite color.

3) Hand out worksheets containing pictures of dogs or cats or birds or jungle animals or forest animals. Allow the children to make choices and share with each other why they made their particular choices.

Activities to help children become more aware of the similarities and differences in people are available in Affective Education: Classroom Guidance for Elementary School Students, Kindergarten, pp. 86-93. Also view ETV Series All About You lesson #22, "No Two Alike."

LANGUAGE ARTS

8. How do our parents feel when their hana is all pau (done)? How do you feel when your hana is pau?

9. Is hana important to everyone? Why?

This discussion can lead to the children's responsibilities in the home.

HEALTH

6. What are some of your responsibilities at home?

7. How do you as an 'ohana share the jobs at home?

8. What happens when you don't do your job?

9. What happens when you do? How do you feel?

Generalizing

Encourage the children to think about all that has been discussed. Help them formulate a generalization.

Example: When each person takes care of his/her kuleana the hana gets done and the 'ohana runs smoothly.

C. List the hana of the children's parents on a chart.

1. Have the children find out what their parents do.

2. List the different hana on one side of a chart.

3. Discuss the differences in the hana.

a. Education required
b. On-the-job training
c. Skills necessary
d. Clothing necessary
e. Jobs available

4. Develop interest in the children to think about "career."

MUSIC

c. Teach the song to the children.

1) Sing the entire song to them so they can hear the melody.

2) Point out that the 1st and 3rd line of the verse have the same melody.

H. Theme: Aloha
Song: "ALOHA," by Irmgard Aluli.
See Appendix Unit I-Q, p. 67.

1. Write the word ALOHA on the chalk board.

2. Have the children count the letters.

3. Have them form the letters with their arms and hands.

4. Talk a little about the meaning of this five-letter word so that the children sing with aloha.

5. Say the words for the children and then teach them the song.

6. Create motions for the song, spelling ALOHA with the arms and hands.

I. Theme: Hana (Work)
Song: "The Poi Man"
See Appendix Unit II-O, p. 132.

1. Have the children recall the hana of Pī in the story read to them in language arts. Pī had to prepare the food for the menehune who were going to build the wall. One of Pī's jobs was to pound the poi.

ART

4. Have the children make suggestions for the title of the mural.

5. Encourage the children to be resourceful and be sure that their parents' professions are represented.

IX. Movie Rolls

A. Materials:
9" x 12" drawing paper
Craypas
Scotch tape

B. Procedure:

1. Encourage the children to think about the one profession that interests them the most.

2. Have them recall their lessons in health dealing with careers.

3. Have them draw a series of pictures describing the career they've chosen.

E.g.

Telephone Repairer

Picture 1	Telephone repairer dressed in typical uniform
Picture 2	Telephone Company truck
Picture 3	Climbing a pole
etc.	

GAMES AND RECREATION

b. Show the children a picture of how the implement was actually used. See Mitchell, D. Hawaiian Games for Today.

c. Allow the children to participate in some of the simple games such as 'ulu maika. Set up the game so that they are able to roll the 'ulu between the two lā'au (pegs).

d. They can also learn to play kimo and kōnane. The kōnane game boards are available in each district's artifacts kit. Or they can be purchased from The Kamehameha Schools, Bishop Museum or many stores and tourist shops throughout the island chain.

e. Encourage the children to gather black and white pebbles of their own from the beaches. If wooden kōnane boards are not available in your school, then cardboard ones may be made by drawing the appropriate number of squares.

7. Teach the children some simple wrestling games found in Dr. Mitchell's Hawaiian Games for Today, pp. 17-26. See Appendix Unit I-S, pp. 73-75.

a. Talk about the similarities and differences in peoples' strength and the factors that cause them.

SOCIAL STUDIES	LANGUAGE ARTS	HEALTH
		5. Encourage them to borrow books on any of the hana that interest them. Enlist the help of the librarian. Set up an interest corner. Have the children ask their parents to look for brochures or articles that represent their jobs to add to the interest corner. Example: Carpenter - hammer, measuring tape, nails. 6. Study each hana briefly using picture books and guest speakers (children's parents) such as police officer or custodian, secretary or nurse, etc. 7. As each job is discussed, add the Hawaiian title to the chart. See Appendix Unit I-P, p. 8. Career Day Encourage the children to think about what they want to do as a life time job. The can share their thoughts and feelings as the day you set aside as "Career Day." They can compose a costume to help with their presentation.
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MUSIC

2. Have the children dramatize how to pound poi. Talk about what they know about poi preparation. Show them a picture of a poi pounder (pōhaku ku'i 'ai) of early Hawai'i. Explain the importance of the poi pounder in early Hawai'i.

3. Teach the children the song and have them create motions for the song.

4. Invite someone into class who still pounds poi today and have him/her share his/her feelings about poi pounding.

ART

4. When they are done with the pictures they want included in their story, they may tape them together in a sequence and complete their movie roll.

5. Have them share their movie rolls with the class. This may become an integral part of "Career Day." See health plans.

GAMES AND RECREATION

b. Show the children pictures of people wrestling, modern and ancient. Discuss what wrestling does for a person. Distinguish between Greco-Roman wrestling conducted as a sport in schools and the Olympics and the kind of professional wrestling the children see on television.

c. Introduce the Hawaiian word for wrestling - hākōkō or uma (hand wrestling).

d. Show some of the photos and drawings in Dr. Mitchell's book and have the children comment on why the Hawaiians wrestled.

e. Ask: Do people wrestle today for the same reason?

f. Do some warm-up exercises with them to stretch their muscles in preparation for some wrestling activities.

E.g.
1) Curl up as small as you can. Stretch out as much as you can. Do this several times.
2) Lie on your back. Use your legs to bicycle in the air.
3) Stand up and swing your arms in a circle at your sides.

4) Go on your hands and knees; raise your back as high, then as low as possible.

g. Have the children choose a partner who is about the same size and weight. Have them engage in simple Hawaiian wrestling activities.

1) Begin with loulou - finger wrestling. Using Dr. Mitchell's book on Hawaiian games, encourage the children to take the correct stance, to concentrate on their movements and to have fun too.

2) pā uma - standing wrist wrestling. This is an excellent game for building arm strength and improving balance.

3) kula'i wāwae - foot pushing. Players must be the same weight or the activity will not be challenging.

4) kuala po'o - somersaults. Use gym mats and assist the children as they learn to do forward and backward rolls. As the children become more adept, simple relays may be held.

5) hākōkō noho - sit-down wresting. Good for building strength and improving balance.

Evaluation: Children enjoy learning games from different cultures and participating in physical activities. Have them ask their parents for more cultural physical fitness activities. E.g., sumo wrestling in Japan. This may be a good topic for a resource person.

CONCEPTS OF SELF AND 'OHANA

by Māhealani Pescaia
Institute for Hawaiian Culture Studies

Aloha, e nā kumu!

As educators, our main goal is to equip our students with the tools of survival that will help them live happy and successful lives. In order to do this we need to educate the total person. Each student needs to gain understanding and knowledge not only of content areas but also of himself or herself and others.

This guide is for you to examine and to learn more about working with children and people in general. Understanding yourselves and others can help you be more effective teachers and human beings.

There is a need today for parents and teachers to give each child positive recognition. Often this recognition is missing in the home so the school environment is a major source. A positive classroom environment can build positive self-concepts that will lead to an atmosphere conducive to learning. Often within a busy day of meeting our academic objectives, we often neglect to develop the "whole person." We set our goals geared to the average and neglect the emotional and intellectual needs of the two extremes. We are drawn to the needs of the verbal, and fail to recognize the needs of the "quiet and well behaved."

The information compiled in these pages combines information from Games People Play by Dr. Eric Berne and from Nānā I Ke Kumu, I, by Mary K. Pūku'i. I hope it will provide you with "tools" as you work with your students.

I would like to thank Mālie Mossman, Counselor at Windard Community College, for her mana'o (ideas) in this area and for sharing some of her materials.

NOTE: It should be understood that the underlying philosophy contained in the section called "The Three Me's," is NOT a traditional Hawaiian cultural philosophy but rather the adaptation of a modern American psychological perspective redressed in Hawaiian terminology.

THE THREE ME'S

Inside each one of us there are THREE ME'S. These three me's influence what we do and each one acts and reacts differently.

Caring---------- MAKUA (PARENT) ----------Do's and Don'ts

Figures things out---------- ALAKA'I (ADULT) ----------Makes decisions

Fun---------- KEIKI (CHILD) ----------Feelings

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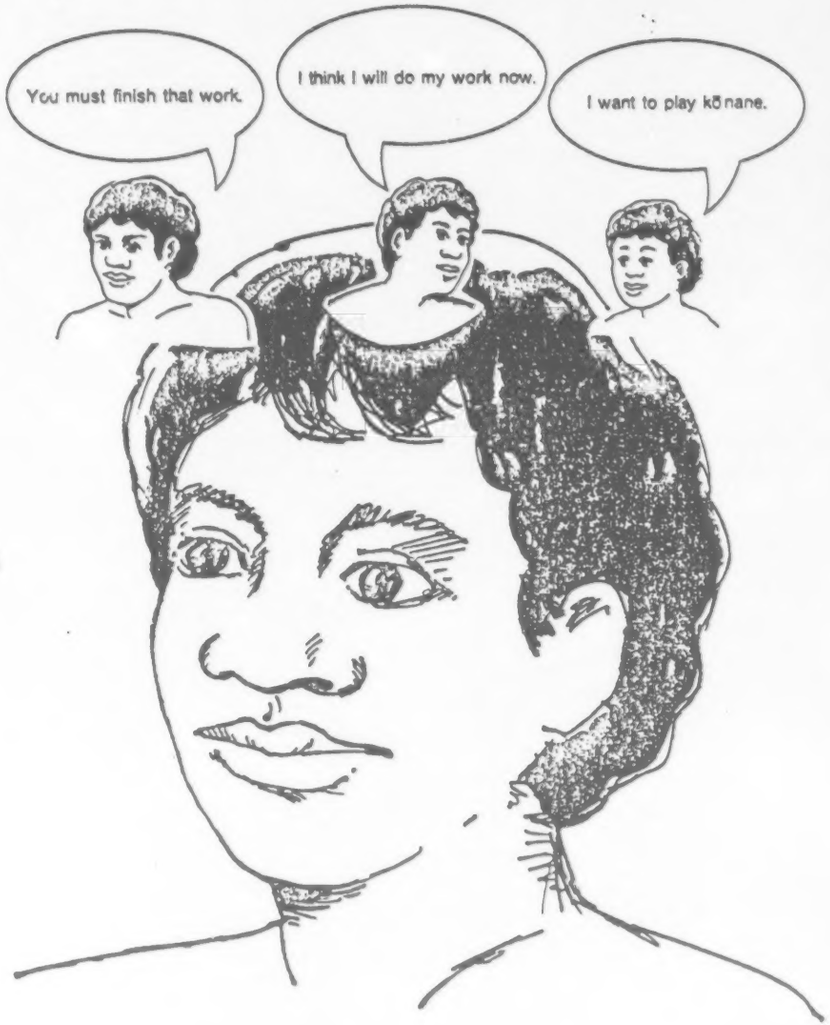

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ME, THE MAKUA

Makua is the Hawaiian word for parent. The makua part of us reflects the things we learn from our parents or the people who brought us up. They taught us how to do things and how not to do things; and we learned by just watching how they talked to each other and how they treated us.

There are two parts to our makua. One part is critical or bossy, reminding us of the things we should or should not do. The other part is caring, encouraging us to show love and affection, such as kōkua, laulima, and aloha.

Anytime we behave like parents, we are using our makua. Phrases like "don't do that", "clean your room", "behave yourself", "don't worry", "I'll take care of you", "let me help you" are all makua kinds of phrases.

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'O AU KA MAKUA (ME, THE PARENT)

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ME, THE ALAKA'I

Alaka'i is the Hawaiian word for director. This is the part of us that thinks and figures things out. The alaka'i part of us gets the facts, examines them, and speaks logically and rationally. It is said that the human brain can handle over one billion bits of information which is more than any computer can handle. We see, then, that we can learn anything our alaka'i decides to learn. Sometimes the makua or the keiki parts of us can inhibit us from learning effectively. Now that we know this, we can watch out for the keiki and makua and make sure that doesn't happen. The more things we learn about people and the world around us, the stronger our alaka'i becomes and the better decisions we can make. As we are reading this, we are using our alaka'i. When we examine and evaluate and use words like how, what, where, why and better, nicer, easier, we are using our alaka'i.

ʻO AU KE KANAKA NOʻONOʻO
(ME, THE ADULT THINKER)
ALAKAʻI

ME, THE KEIKI

Keiki is the Hawaiian word for child. The keiki is the part of us that expresses feelings of fear, anger, happiness, or sadness. The keiki part of us also likes to have fun. Sometimes we let the keiki run wild like staying up too late, eating too much candy, or fighting. We need to use our alaka'i and makua to guide us so that all three parts of us are in balance. When we use words that express our feelings like "wow", "want", "I'm scared", "aw, shucks", "great", "I don't want to", we know our keiki is at work.

The concepts of self can also be used to help students understand behavior. When students learn to understand themselves and others, they will be better equipped to function in the classroom, on the playground, as well as in the home.

The Hawaiian children were nurtured with much love and aloha. This led to positive concepts of the self. These feelings of self worth and attitudes of acceptance were reinforced in their daily lives by the practice of 'ohana concepts of aloha (love), kōkua (help), laulima (cooperation), kuleana (resposibility), and lōkahi (harmony, unity). 'Ike (recognition) was given to each other freely and openly. Within the close 'ohana (family), they received 'ike not only from parents but also from grandparents, aunts, uncles, and cousins.

These concepts of 'ohana are also applicable in classrooms today. Many teachers may already be using these concepts with their students.

The following pages present the Hawaiian concepts of aloha, kōkua, laulima, kuleana, lōkahi, and 'ike which can be taught to the children.

The children should be continually encouraged to demonstrate these 'ohana concepts in their relationships with each other.

(Note: The masters of the drawings which follow are in 17" x 22" posters in the Hawaiian Studies Program Instructional Visuals Packet: Nā Ki'i Ho'ona'auao. They are also part of a packet of 8½" x 11" masters for duplication and transparencies.)

Aloha has many meanings: love, affection, compassion, mercy, pity, kindness, charity, hello, goodbye, greetings, farewell, alas, regards. It can be shown in a variety of ways. The 'ohana provided a ready source of love, affection, kindness, courtesy and hospitality. Aloha was shown and given not only to 'ohana members but to all who visited.

ALOHA

EVERYBODY NEEDS "'IKE" (RECOGNITION)

'Ike is to recognize everyone as people. Everyone needs to be recognized, especially children. 'Ike can be given in a number of ways in school. It can be a look, a word, a touch, a hug, a gesture, a kiss and even a scolding. Children need to give 'ike to each other, so if the teacher models the giving of 'ike then the children will internalize the behavior. Just to tell the children how nice they look, or how happy you are that they are quiet, or "How pretty the ribbon in your hair looks" or "What a handsome shirt you have on today!" are all ways of giving 'ike. It helps create a positive atmosphere in the classroom and makes everyone feel maika'i (good).

Kamaiki (Baby)

Keiki Kāne (Son)

Nā Mākua
(Mom and Dad)

Nā Kūpuna
(Grandparents)

In every 'ohana in old Hawai'i, every member helped to get the work done. Kōkua (help) was an important part of every household and family members usually did not have to be asked to kōkua; they helped whenever they saw work being done.

KŌKUA

One of the most important kuleana (responsibility) of every ʻohana member was to maintain acceptable standards of behavior. Attention seeking behavior was frowned upon and respect for social rank and seniority was a must. Each person was taught what was acceptable and not acceptable. He or she learned to accept and carry through his or her kuleana willingly.

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KULEANA

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Everyone in the 'ohana shared the work load whether it be planting, building a house or a fishpond, preparing meals, or fishing. Each person did a share of the work to get it done. If a man wanted a house built, his 'ohana willingly came to help. The men gathered the building materials, built the foundation, put up the frame and attached the thatch. The women wove the floor mats of lau hala and made kapa out of wauke (paper mulberry). They also gathered the pili grass and other thatching materials. The children helped in whatever capacity they could depending on their age and sex. This kind of laulima made the work easier and more enjoyable.

LAULIMA

The 'ohana considered lōkahi (harmony, unity) very important, lōkahi not only with people but also with the universe. The members of the 'ohana showed this in their daily living by sharing goods and services with each other. The 'ohana members generously gave to others no matter how little they themselves had. Strangers were greeted with aloha and were invited to come in and partake of food. Anyone visiting another area took food or a gift of some kind as a symbol of hospitality. They established lōkahi with the universe by observing the kapu of daily living, which included homage to the gods. These kinds of behaviors nurtured harmony or lōkahi in the 'ohana.

LŌKAHI

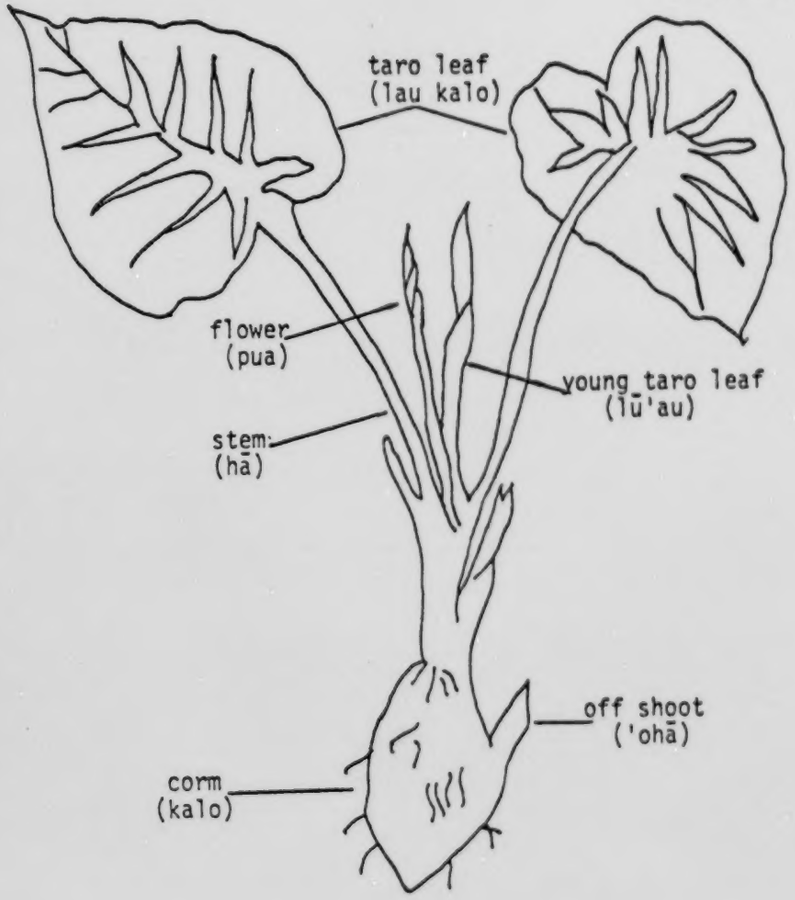
Teachers have a tremendous influence on the children with whom they relate and so are very instrumental in changing behavior. Many children today are growing up with both parents working and therefore need to have some family-oriented activities in school with which they can identify.

Teachers can establish a family-type atmosphere in the classrooms by creating a positive, supportive atmosphere. In early Hawai'i, the people lived in large 'ohana with parents, aunts, uncles and cousins, grandparents and great grandparents living in close proximity. When a child was reprimanded by his/her parents, he/she had many other sources of aloha and support to make him/her feel better. Today, we as teachers, can provide support systems for our students by teaching them to give 'ike (recognition) to each other more freely. This behavior is learned, so the model we bring to the classroom is of great importance.

I hope that this narrative on 'ohana has helped you become more aware of the Hawaiian 'ohana concepts. By using and modeling these concepts in your classroom, the students will be better equipped to build positive self concepts and attitudes of acceptance in the classroom.

'OHANA

by Māhealani Pescaia
Institute for Hawaiian Culture Studies



"Members of the 'ohana, like taro shoots, are all from the same root," says Mary K. Pūku'i.

Kalo, the corm of the taro plant, was the "staff of life" in the Hawaiian diet. It was also closely linked to the origin of the people with the birth of Hāloa.

'Ohana included those born with blood ties, those who were unrelated but accepted by the 'ohana, and those who died and remained spiritual ancestors of the 'ohana. It included the:

'aumākua	spiritual ancestors
kūpuna kualua	great, great grandparents
kūpuna kuakahi	great grandparents
kūpuna	grandparents and all relatives of the grandparent generation
mākua	parents and relatives of the parent generation (aunts and uncles)
keiki	first cousins within the 'ohana or hānai (adopted)

The 'ohana was the unit that provided for the social, economic, and educational needs. The 'ohana who lived in the uplands shared kalo (taro), mai'a (banana), and 'uala (sweet potato) with their 'ohana by the seashore who in turn gave them products from the sea. The entire 'ohana showed up to help an 'ohana member build a hale (house).

The mākua performed the daily work of the 'ohana. They worked in the lo'i kalo (taro fields), caught fish, and performed the daily tasks necessary for survival. They bore nā keiki (the children) to continue the family line.

Nā keiki were given responsibilities too. They took care of the aged members of the 'ohana and helped their mākua by carrying food, water and materials for building houses, canoes, etc. Nā keiki were sometimes hānai (adopted). Nā mākua sometimes gave a baby to a close relative as a sign of aloha (love). This was usually done only within an 'ohana so that the keiki grew up knowing his/her biological parents.

Nā keiki in an 'ohana grew up having many mākua to care for them. The 'ohana provided the emotional support, love and security to the child especially when he/she lost his/her parents or was reprimanded by them. Each child grew up with a feeling of well-being, acceptance, self-identity and self-worth.

The kūpuna (grandparents) were dearly loved and revered by the 'ohana. They were the source of wisdom and understanding. The oldest kupuna usually was the hānau mua (first born) or haku (head) of the 'ohana. He/she settled problems and called the 'ohana meetings. These kūpuna took care of the little children in the 'ohana while the mākua worked. They developed close ties with their mo'opuna (grandchildren), especially with the oldest. They were the teachers of the 'ohana and taught planting, fishing, housebuilding and weaving. They taught the chants, wise sayings, stories, genealogies and customs. Those children who showed special talents were sent to special kāhuna (experts) or kumu (teachers) for instruction.

The 'aumākua were the ancestors who remained members of the 'ohana in spirit form. They were guardians and provided strength, inspiration and help. They appeared to members of the 'ohana as sharks, birds, lizards, eels, fish, rocks or plants. They were a real part of the Hawaiian 'ohana then, and still are in some 'ohana today.

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KALEI'S FIRST DAY

A. Read this story to the students:

The rooster was crowing when Mālie awakened one morning. She heard the mynah birds talking to each other and she was just getting out of bed when her new puppy ran into her room...She picked him up and he licked her face. She carried him into the kitchen and gave him his breakfast...Her mother said, "Good morning, Mālie. Your breakfast is ready, too." Mālie said, "Thank you. I like the way you cooked my egg." She ate her breakfast quickly because she remembered that she was going to walk to school with her new neighbor, Kalei. Mālie chose her favorite green dress to wear and she dressed herself. She gave her mother a goodbye hug. Her mother said, "Mālie, you really look pretty in that dress. I like the way you can dress yourself now that you are in kindergarten." Mālie ran next door and called for Kalei. When Kalei came to the door, Mālie could see that she had been crying. Kalei's mother said that Kalei was afraid to go to the new school. Mālie took Kalei's hand and said, "I'll take care of you, Kalei. Our teacher is nice, and you can sit by me all day. We are going to have fish sandwiches for lunch. And my mother baked some cookies for us to eat at recess time. Come on now, and let's find out if the eggs hatched in your new classroom." Kalei kissed her mother goodbye and the two girls walked to school. When they got to the door of the classroom, Moke and Kekoa ran up to them and said, "Hurry, hurry and come see what happened to the eggs. They hatched and now we have four baby chicks." Mālie and Kalei walked quickly with Moke and Kekoa to see the new chicks.

B. Continue the activity by asking the following questions:

1. What are some things that made you happy in the story? Did you put on your happy face when you felt good about what was happening in the story?
2. What did Mālie do to make her mother feel good?
3. What did Mālie's mother do to make Mālie feel good?

Adapted from Health Education Instructional Guide, K-6.

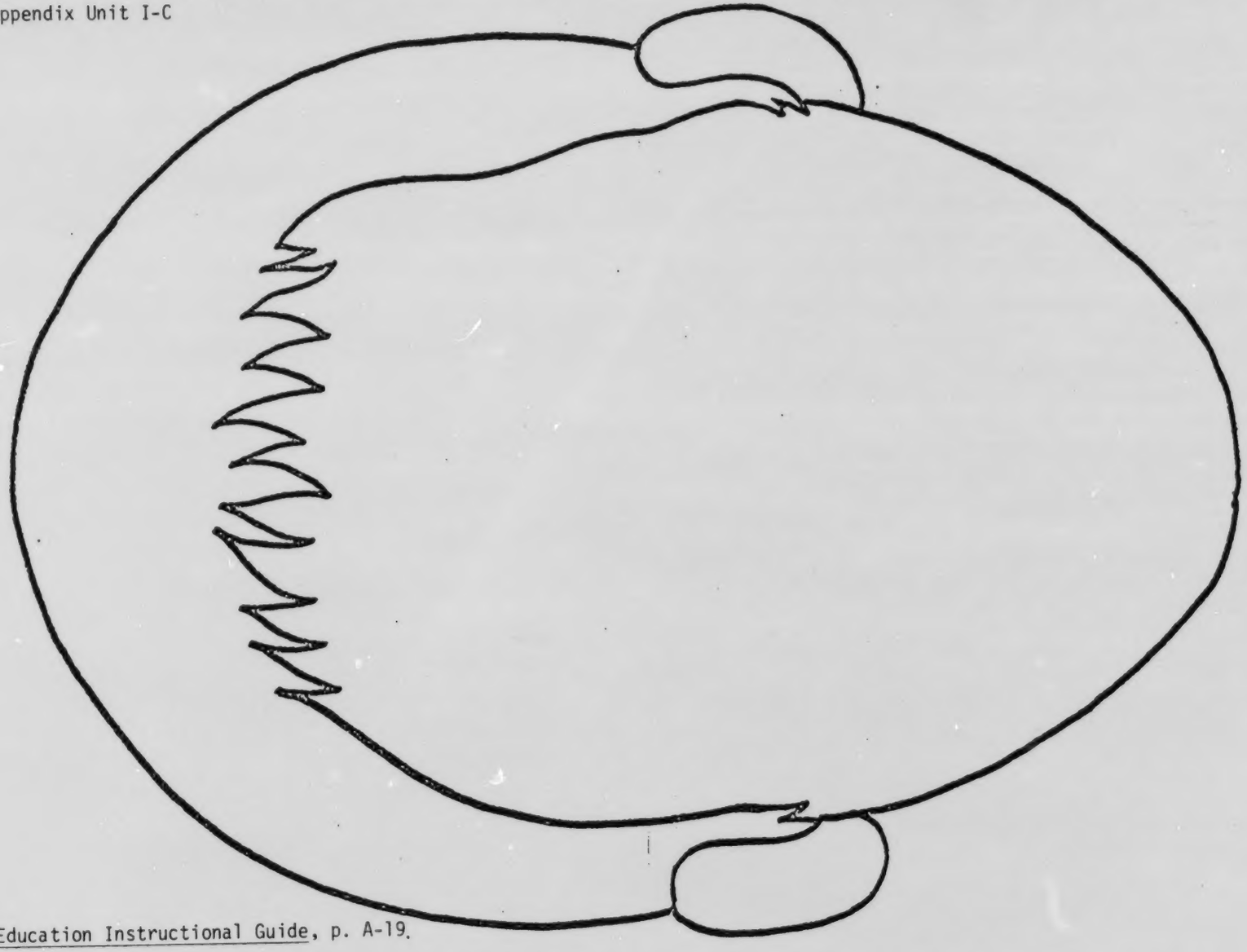
4. What did Moke and Kekoa do to help Kalei feel good?
5. What did Mālie do to make Kalei feel good?
6. Can you think of some other ways that we help each other feel good? Name them.
7. How do you feel when someone shares something with you?
8. How do you feel when you share something with someone else?
9. How do you feel when you learn something new?
10. Tell one thing that makes you feel good about yourself.

C. Conclude the activity by having some students summarize the discussion. Accept all contributions and emphasize the point that when people feel good about themselves they are kind and thoughtful to others.

ADDITIONAL LESSON IDEAS:

1. Helping Relationships. Do the activities in Arthur Mann's Affective Education: Classroom Guidance for Elementary School Students, Kindergarten, pp. 106-109. These activities focus on helping relationships in the home by discovering the relationship between pleasant feelings and doing things for each other.
2. Being Thoughtful and Kind. Remind students to be thoughtful and kind to people and later ask them to share the ways they helped each other feel good.

FACE MASK



Health Education Instructional Guide, p. A-19.

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PLEASE, MAY I?

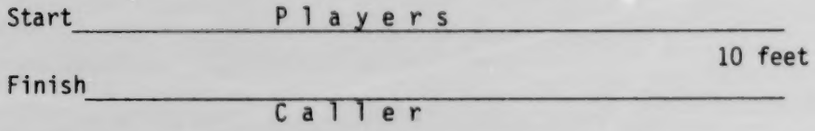
OBJECTIVES:

Students will:

- Demonstrate social behaviors which encourage acceptance by others.
- Learn to listen to and accept the opinions of others during a group discussion.

MATERIALS:

Chalk or masking tape to make two ten foot lines.



DESCRIPTION OF ACTIVITY:

1. Choose a few students to play the game "Please, May I?" as described in item 2. Tell the other students to watch and listen as their friends play the game.
2. With chalk or masking tape, make two parallel lines ten feet apart on the classroom floor. The players stand on the starting line and the caller stands on the finish line. The caller says the name of one of the players and tells him/her to advance toward the finish line in a specific manner; for example, "Take one giant step, take two bunny hops, take five baby steps," etc. Before the player may advance, he/she must say, "Please, may I?" The caller gives permission by saying, "Yes, you may," and the player advances in the specified manner. If the player forgets to say, "Please, May I?" he/she must return to the starting line. The caller repeats these directions for each of the other players until one player crosses the finish line. That player becomes the new caller. There are variations of this game which have been developed through the years of child's play, but for the purposes of this lesson these rules should suffice.

FEELINGS ARE NEITHER RIGHT NOR WRONG, THEY JUST ARE

OBJECTIVES:

Students will:

- Demonstrate how they cope with normal emotional fluctuations.
- Discuss coping behaviors that are acceptable to self and others.

MATERIALS:

- Copy of the "Different Feelings Worksheet" for each child, scissors.

ACTIVITIES:

1. Have students cut out the four squares of the "Different Feelings Worksheet." Help them identify the four feelings depicted. Explain that these are some feelings people may have at various times during the day.
2. Read the following statements and ask the students to respond to each by holding up one of the four squares. Tell students that their responses should reflect their own feelings about the statements and not what others in the class may feel.
3. As each statement is read and each response is made, ask the following questions to ellicit basic feelings.
   Eg. It is raining and you have to walk to school. (Children respond) Some may hold up hau'oli (happy); some may hold up huhū (angry) and still others may hold up kaumaha (sad).

   Questions:
   a. Why do you feel _____? (Use the Hawaiian word.)
   b. Is it a helpful way to act?
   c. Who might be hurt or affected when you act that way?
   d. What else could you do to show how you feel?
   e. Do you feel better after you have shown your feelings?

Statements:

a. Getting up in the morning. Your mother has to call you three times before you get out of bed.
b. Getting dressed. The clothes you wanted to wear to school today are dirty.
c. Coming to school. It is raining and you have to walk to school.
d. Working at your desk. Your friend took the color crayon that you wanted to use.
e. Playing outdoors. The sun is shining and you are playing your favorite game.
f. Going to lunch. The cafeteria worker scolded you for running in the cafeteria.
g. Doing your jobs at home. You have to pick up the rubbish in the yard and the wind keeps blowing.
h. Going to bed at night. Your father said you have to turn out the light and it is really dark in your room.

4. Conclude the activity by explaining that we may have different feelings during the day. We sometimes act in ways that are helpful, and sometimes we hurt ourselves and others. It is important for us to know about our own feelings and about how others feel so that we can learn to be helpful and kind.

5. Collect the feelings pictures and store them for use at other times when you might want to get their responses.

NOTES FOR THE TEACHER

You may wish to consult with the school counselor if you suspect that a student does not have normal emotional fluctuations during the day.

ADDITIONAL LESSON IDEAS

Bulletin Board. Create a bulletin board showing different emotions. Use the picture as a basis for discussing the kinds of feelings we can experience and what situations cause us to feel different emotions.

DIFFERENT FEELINGS WORKSHEET

HAU'OLI

KAUMAHA

HUHŪ

MAKA'U

Health Education Instructional Guide, p. A-15.

FOLLOWING RULES

OVERVIEW

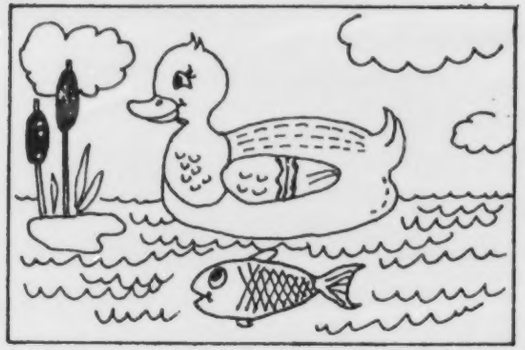
The students will identify the need for rules and order in group situations. They will recognize that rules help us show respect for ourselves and others.

ACTIVITIES

1. Have the children pretend there are no rules in the classroom. Have them play-act what life would be like without rules.
2. Discussion:
   a. Why are rules important?
   b. Who makes the rules?
   c. What happens when we break rules?
   d. How do you feel when you break a rule?
   e. Can you recall a time when you had to break a rule?
   f. Name some of our classroom rules.
   g. Name some of our rules for the
      1) Playground
      2) Cafeteria
      3) School traffic
3. Talk about rules at home. Have the children share some of the rules they have at home.
4. Inform the children that the Hawaiian word for rules is kapu and that sometimes they might see the word kapu on signs telling them to "keep out."

Resources: Adapted from Foundation Program: Career Education and Guidance, pp. 43-44

I'M DIFFERENT FROM YOU



OVERVIEW

The students will make representations of themselves and discuss some of the ways people are alike and different.

MATERIALS

Assorted colors of construction paper.

ACTIVITY

1. Have students use primary crayons (large type for their age level), pastels, colored pens or conté crayons and have them draw people engaged in their (eg.) favorite sport or pastime and use finished drawings as a means of discussing item number 2.
2. When the drawings are displayed, guide the students in a discussion about how the drawings of people are different and how they are alike. Ask them to identify other ways people are alike and different (eye color, hair color, height, weight, eating habits, favorite TV programs, etc.).
3. Conclude the activity by pointing out that we are alike in some ways and different in others, but each one of us is unique in some way. Have students tell one way they are unique or different.

ADDITIONAL LESSON IDEAS

1. We are Different. Randomly list students' names in two lists. Number one column and letter the other. Have a student pick a number and a letter representing two students in the room and talk about how the two students are alike and different. (Department of Education, Hawaii Career Development Continuum Curriculum Guide for Grades K Through 3, p. 116)

2. View ETV Programs. View Lesson 22, "No Two Alike," and Lesson 30, "Everybody Else and You" of the Agency for Instructional Television ETV Series All About You. These lessons show that each child is a unique individual and that families around the world have the same basic needs.

3. Alike and Different. Do the activities in Arthur Mann's Affective Education: Classroom Guidance for Elementary School Students, Grade 1, pp. 85-93. These lessons emphasize how people are alike and yet are unique and worthy.

References and Resources

Developing Understanding of Self and Others (DUSO) D-1, "Unit I: Understanding and Accepting Self" includes a lesson on individual differences. This multi-media kit is available from American Guidance Service, Inc.

Foundation Program: Career Education and Guidance, pp. 30-31.

No Ke Aha Ka Maka?
Haunani Bernardino

```
        F      C7
//: No ke aha ka maka?                    What are the eyes for?
             F(F7)
   No ka 'ike 'ana. ://                  For seeing.
      Bb          F  C7      F(F7)
//: Ke 'ike a'e nei au me ku'u maka. ://  I can see with my eyes.

        F          C7
//: No ke aha ka pepeiao?                 What are the ears for?
              F(F7)
   No ka ho'olohe 'ana. ://              For listening.
      Bb              F C7         F(F7)
//: Ke ho'olohe a'e nei au me ku'u pepeiao.://I can listen with my ears.

        F      C7
//: No ke aha ka ihu?                     What is the nose for?
             F(F7)
   No ka hanu 'ana. ://                  For breathing.
      Bb          F  C7     F(F7)
//: Ke hanu a'e nei au me ku'u ihu. ://   I can breathe with my nose.

        F        C7
//: No ke aha ka waha?                    What is the mouth for?
             F(F7)
   No ka hīmeni 'ana.://                 For singing.
      Bb            F  C7     F(F7)
 //:Ke hīmeni a'e nei au me ku'u waha.://  I can sing with my mouth.

        F      C7
 //:No ke aha ka lima?                    What are the hands and arms for?
             F(F7)
   No ka pūlama 'ana.://                 For hugging.
      Bb            F  C7      F(F7)
 //:Ke pūlama a'e nei au me ku'u lima.://  I can hug with my hands and arms.

        F        C7
 //:No ke aha ka wāwae?                   What are the feet for?
              F(F7)
   No ka hehi kū 'ana.://                For marching.
      Bb            F  C7       F(F7)
 //:Ke hehi kū a'e nei au me ku'u wāwae.://  I can march with my feet.

        F       C7
 //:No ke aha ka lolo?                    What is the brain for?
              F(F7)
   No ka no'ono'o 'ana.://               For thinking.
      Bb            F  C7      F(F7)
 //:Ke no'ono'o a'e nei au me ku'u lolo.://  I can think with my brain.

     F        C7
 //:Ha'ina 'ia mai                        Tell the refrain
                F(F7)
   Nā māhele o ku'u kino://              The parts of my body.
       Bb          F C7       F(F7)
 //:Ke mahalo a'e nei au me ku'u aloha.    I can show my thankfulness with my love.
```

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PARTS OF THE PO'O (HEAD)

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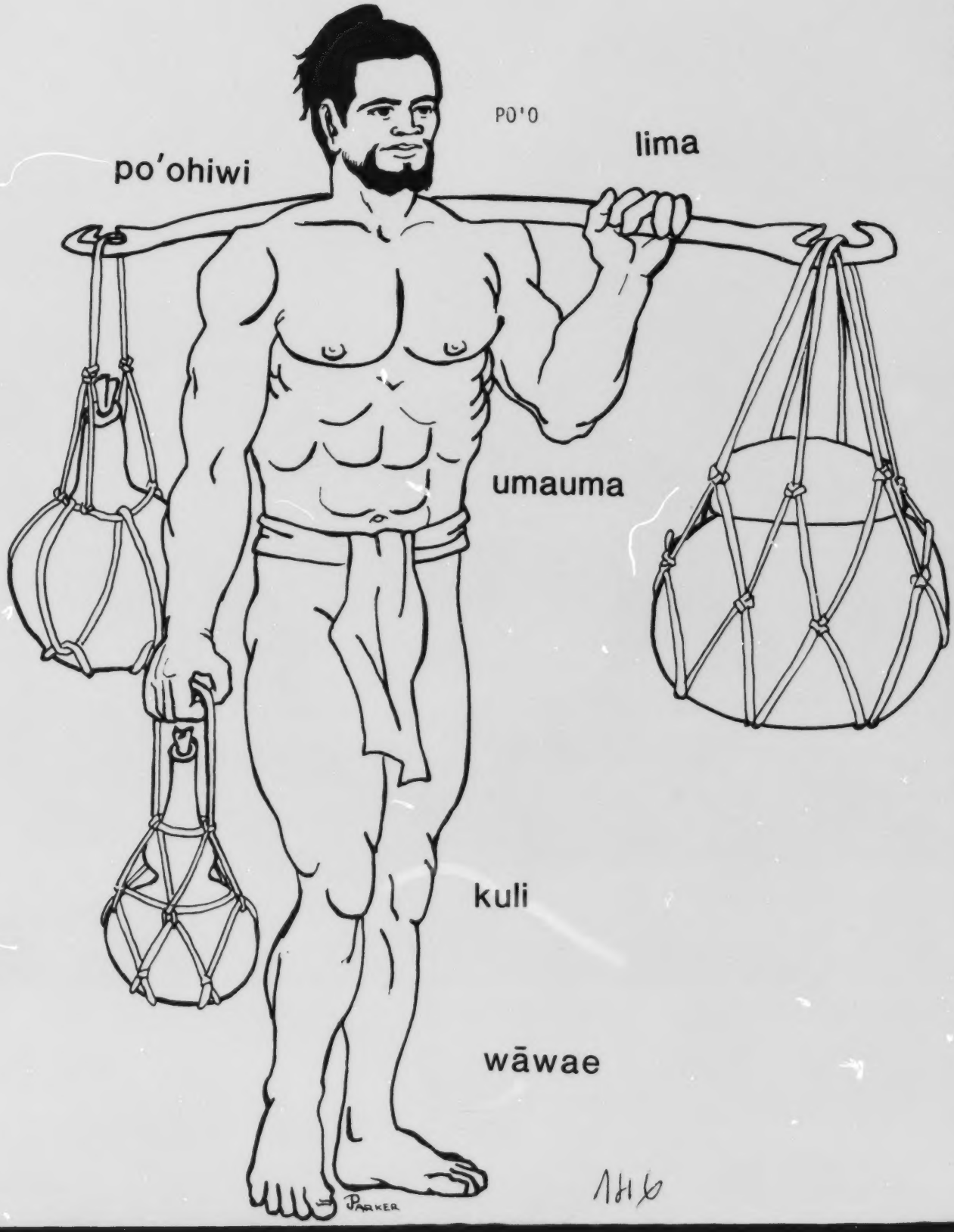
KE KINO O KE KANAKA



1816

"Po'o, Po'ohiwi Pēpē"

Tune: "Head, Shoulders Baby"

Translated by Noelani Māhoe

C7 F 1 2 3
Po'o, po'ohiwi pēpē ('e) kahi, ('e) lua, ('e) kolu

C7 F
Po'o, po'ohiwi pēpē kahi, lua, kolu

C7 F C7 F
Po'o, po'ohiwi, po'o, po'ohiwi

C7 F
Po'o, po'ohiwi pēpē, kahi, lua, kolu

Po'ohiwi, umauma pēpē kahi, lua, kolu
Po'ohiwi, umauma pēpē kahi, lua, kolu
Po'ohiwi, umauma, po'ohiwi, umauma
Po'ohiwi, umauma pēpē kahi, lua, kolu

Umauma, kuli pēpē kahi, lua, kolu
Umauma, kuli pēpē kahi, lua, kolu
Umauma, kuli, umauma, kuli
Umauma, kuli pēpē kahi, lua, kolu

Kuli, wāwae pēpē kahi, lua, kolu
Kuli, wāwae pēpē kahi, lua, kolu
Kuli, wāwae, kuli, wāwae
Kuli, wāwae pēpē kahi, lua, kolu

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NUMBERS IN HAWAIIAN

LEARNER OBJECTIVE: Counts and identifies the numerals 0-20 in Hawaiian

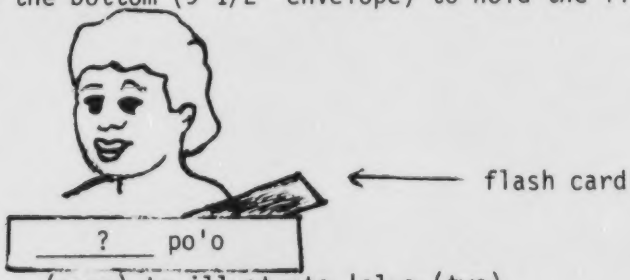
Teacher Preparation:

1. Write all of the numbers 0-20 on flash cards.

'ole	0	'eono	6	'umikūmākahi	11	'umikūmāono	16
'ekahi	1	'ehiku	7	'umikūmālua	12	'umikūmāhiku	17
'elua	2	'ewalu	8	'umikūmākolu	13	'umikūmāwalu	18
'ekolu	3	'eiwa	9	'umikūmāhā	14	'umikūmāiwa	19
'ehā	4	'umi	10	'umikūmālima	15	iwakālua	20
'elima	5						

2. Collect pictures or draw illustrations to depict the number concepts.

eg. draw a person's head to illustrate 'ekahi (one). Place a pocket envelope on the bottom (9 1/2" envelope) to hold the flashcard.



draw 2 maka - (eyes) to illustrate 'elua (two).
draw 3 pua'a - (pigs) to illustrate 'ekolu (three) etc.
zero or 'ole will be represented by a blank sheet.

Note: When counting objects, or people or anything, the number one is 'ekahi. However, when naming one of something, use the prefix ho'o - therefore one becomes ho'okahi and not 'ekahi. eg. How many fingers do I have? (show 4 fingers).

You have 'ekahi, 'elua, 'ekolu, 'ehā fingers!
How many heads do you have?
Answer: I have ho'okahi po'o.
How many ihu do you have?
Answer: I have ho'okahi ihu.
How many desks are in the front row?
Answer: There are 'ekahi, 'elua, 'ekolu, 'ehā, 'elima, etc.

LEARNER OBJECTIVE: Counts and identifies the numerals 0-20 in Hawaiian

Bulletin Board Display:

A picture of an empty classroom, a picture of students, and a picture of a teacher.

Opener:

Greet the children with "Aloha kakahiaka, e nā haumāna" (see Music plans).

"Good morning students" (nā indicates plural).

Teach the children the correct response (see Music plans).

"Aloha kakahiaka, e Kumu (your last name)."

Write the three words 'a'ole, 'ole, and ho'okahi on flashcards and place them on the chalkboard rail under the pictures on the bulletin board.

Ask: Are there any students in the classroom? (Point to the picture of the empty classroom.)
Answer: 'a'ole (no). If there are no students in the picture, what number should we put on the picture? Answer: zero!

The Hawaiian word for zero is 'ole. Can you say this word? (Hold up flashcard.) Have a student staple or pin the flashcard to the bulletin board under the appropriate picture.

Activities:

Hold up an empty crayon box. Ask: How many crayons do you see? Have the children respond in Hawaiian. Continue with this exercise until the children have learned the 'ole concept.

Ask: How many kumu are there in our class? Answer: One. There is one kumu in our class. (Insist on complete sentences.)

Say: The Hawaiian word for one is ho'okahi. (Show them the flashcard.) Have a student staple or pin the flashcard to the bulletin board under the appropriate picture.
In health, we are learning the parts of our body. What am I shaking? Response: You are shaking your head (po'o).
Yes, the Hawaiian word for head is po'o and we all have how many po'o? Response: We have ho'okahi po'o. (Display the chart representing ho'okahi.) Place the flashcard in the pocket.

Continue with this kind of exercise using the parts of the body or objects in the classroom.

Change "how many" to "'ehia."
Ask: 'Ehia waha (how many mouths) do you have? Response: I have ho'okahi mouth. I have ho'okahi waha.
When the children have learned 1-5, have them count objects, persons, desks in a row, etc.

LEARNER OBJECTIVE: Counts and identifies the numerals 0-20 in Hawaiian.

Teach them that when counting, we say 'ekahi for one and not ho'okahi.

Count their fingers on one hand.('ekahi, 'elua, 'ekolu, 'ehā, 'elima)
Count the chairs in a row.
Count the boys in the first row.

Have the children count themselves as they enter the room. If they learn 1-5, have them count up to 5 every morning. As they learn more numbers, increase the count.

After the children have learned numbers 1-10, point out that 11-19 have the same endings as 1-9 but begin with 'umikūmā- .

e.g., 'umikūmākahi
'umikūmālua, etc.

Note: The infix "-kūmā-" is used in all numbers from 11 to 99 except the tens (20, 30, etc.). Its function is to join the tens number to the units number, i.e., ten plus one, ten plus two.

Count the members of students' families by counting the last names listed on the class list.

Teach the children a number chant, "Counting Chant". Source: Kamehameha Schools, Explorations Ho'omāka'ika'i 1980 page 56; 1981 page 64.

Teach number songs: "Ke Helu Nei Au." Source: E Hīmeni Hawai'i Kākou. Page 32.

"'Umi Keiki Kāne 'Ilikini."

Kaikamahine 'Ilikini (Indian girls) may be substituted for Keiki Kane 'Ilikini.

Hawai'i and other ethnic words such as Kepanī (Japanese), Haole (Caucasian), Pake (Chinese), Pilipino (Filipino), Kāmon (Samoan), etc., may be substituted for 'Ilikini.

'Ekahi, 'elua, 'ekolu 'Ilikini	One, two, three Indians
'Ehā, 'elima, 'eono 'Ilikini	Four, five, six Indians
'Ehiku, 'ewalu, 'eiwa 'Ilikini	Seven, eight, nine Indians
'Umi keiki kāne 'Ilikini.	Ten Indian boys.

Continue teaching numbers 1-20 using creative, fun type activities until the children have learned all of the numbers.

GREETINGS

In early Hawai'i the people usually greeted each other with sounds, hand motions and/or words. One of the commonly heard sounds or calls was "ū - i/hū - i." The "u" was prolonged as the greeter sang out his/her greeting. The answer was a simple "e - ō!" (Yes, I'm here!) When the two people were in talking distance to each other, then exchanges of hugs, kisses, touches and conversations took place.

For example: "Pehea 'oe?" (How are you?)

Answer: "Maika'i nō au a, pehea 'oe?" (I'm fine, and how are you?)

Later however, with the influence of western civilization, the people began to greet each other with the time of the day inserted in the greeting.

Aloha kakahiaka - Good morning

Aloha awakea - Good noon (hour)/midday

Aloha 'auinalā - Good afternoon

Aloha ahiahi - Good evening

Aloha a hui hou - Good bye until we meet again.

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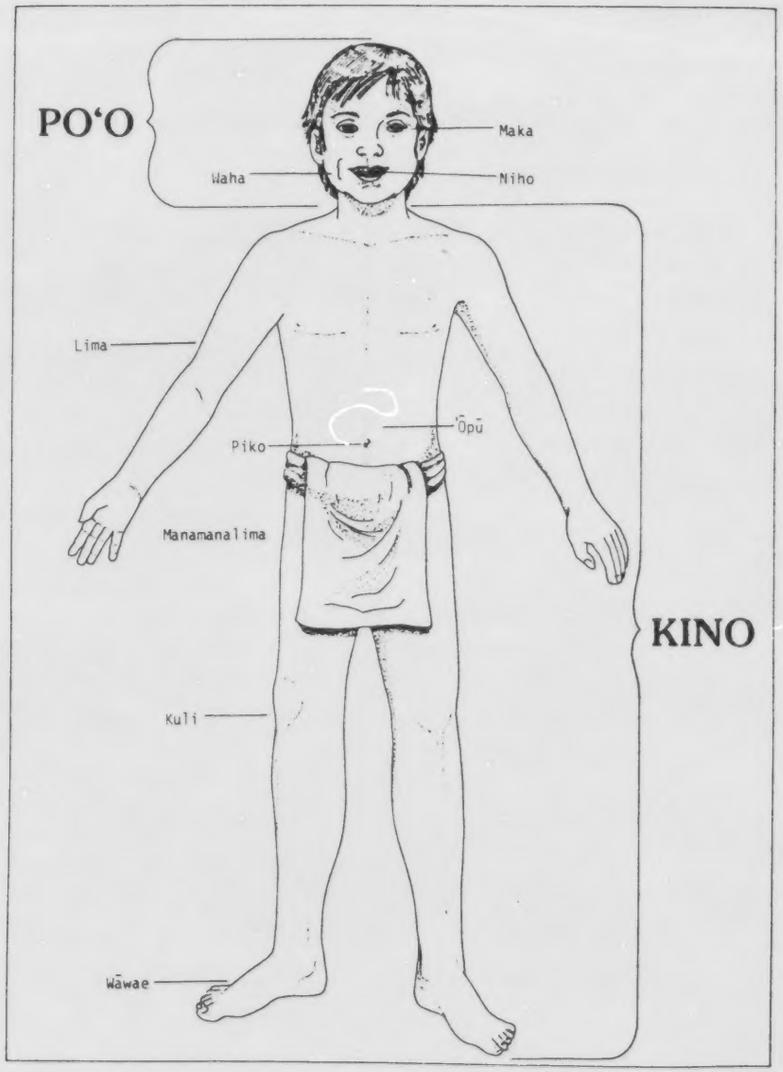
Eia Ko'u Kino

Eia Ko'u Kino	Here's My Body
Ho'omākaukau	Get ready
Kāhea - Eia Ko'u Kino	Call - Here's My Body
Pā	Begin
Eia kę po'o (me nā maka)	Here's the head (with the eyes)
Eia ką waha (me nā niho)	Here's the mouth (with the teeth)
Eia nā lima (manamana lima)	Here are the hands (and fingers)
Eia ka 'ōpū (me ka piko)	Here's the stomach (with the navel)
Eia nā wāwae (me nā kuli)	Here are the legs (with the knees)
Eia nā māhele o ko'u kino.	Here are the parts of my body.



Explorations/Ho'omāka'ika'i, p. 74.; Reprinted with the permission of The Kamehameha Schools/Bernice P. Bishop Estate (song)

Hawaiian Word Book, p. 20; Reprinted with the permission of the Bess Press.

BEST COPY AVAILABLE

E NĀ KEIKI O KA 'ĀINA

Words by Peter Lonoae'a
Tune: Father Abraham
Key F

F E nā keiki o ka 'āina	Children of the land
C7 E nā keiki o ka 'āina	Children of the land
'O (Insert name of island or place or school) o Hawai'i nei F	_____ of Hawai'i
He Hawai'i nō kākou!	We are Hawai'i!

(Sing the song, say line 1 then repeat the song and say lines 1 and 2; repeat the song, say lines 1, 2, 3, etc, until the total 5 lines are said. As the lines are spoken, have the children do the motions. E.g., lima 'ākau [raise the right arm], lima hema [raise the left arm]. On the last line, have everyone simply turn around.)

1. lima 'ākau, lima hema	Right hand, left hand
2. wāwae 'ākau, wāwae hema	Right leg, left leg
3. po'o i luna, po'o i lalo	Head up, head down
4. noho i lalo, ku i luna	Sit down, stand up
5. E huli kākou	Let's turn!

Other variations to be used with different grade levels.

K-2 Body

1. lima 'ākau, lima hema (arms/hands)
2. po'ohiwi 'ākau, po'ohiwi hema (shoulders)
3. kīkala 'ākau, kīkala hema (hips)
4. wāwae 'ākau, wāwae hema (legs/feet)
5. E huli kākou.

K-4 Directions

1. huli 'ākau, huli hema (turn)
2. lele i mua, lele i hope (jump forward, jump back)
3. noho i lalo, ku i luna (sit down, stand up)
4. pō'ai 'ākau, pō'ai hema (circle right, circle left)
5. E huli kākou.

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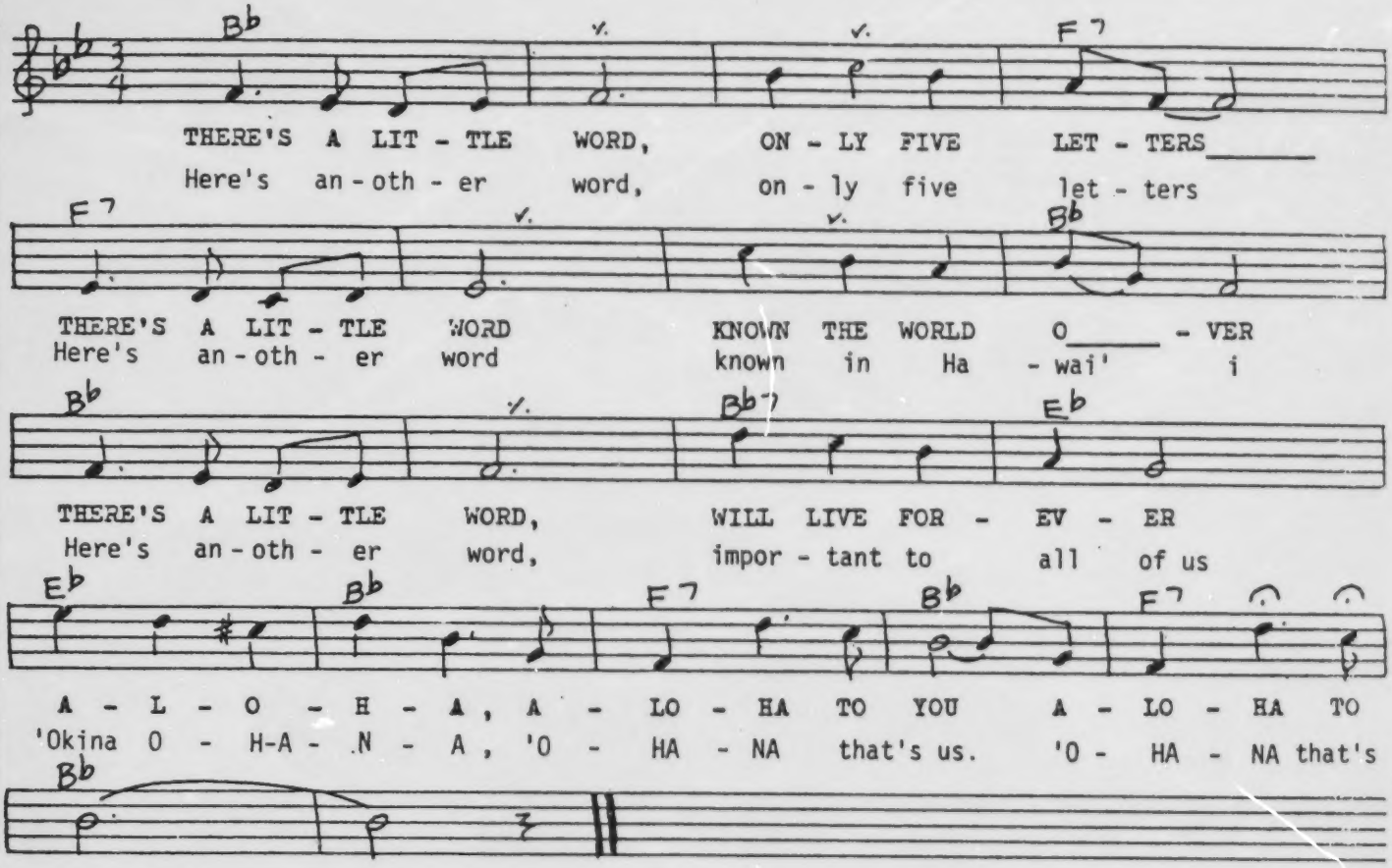
Nā 'Oihana Like 'Ole
(The Various Professions)

Teacher	- kumu
Principal	- po'o kumu
Custodian	- kanaka mālama kula
Doctor	- kauka
Lawyer	- loio
Nurse	- kahu ma'i
Firefighter	- kanaka kinai ahi
Telephone repairer	- kanaka ho'oponopono kelepona
Waiter	- kuene
Waitress	- kuene wahine
Stevedore	- kipikoa
Dentist	- kauka niho
Orthodontist	- kauka niho
Professor	- polopeka
Police officer	- māka'i
Secretary	- kākau 'ōlelo
Bus driver	- mea kalaiwa ka'a 'ōhua
Cashier	- mea 'ohi kālā
Salesperson	- kālepa; mea kū'ai aku
Housekeeper	- mea mālama hale
Babysitter	- kālepa; mea kū'ai aku
Cook	- mea kuke
Letter carrier	- kanaka lawe leka
Cafeteria Manager	- luna ho'ohana hale 'aina
Refuse collector	- kanaka 'ohi 'ōpala

ALOHA


B♭
F7
THERE'S A LIT - TLE WORD, ON - LY FIVE LET - TERS
Here's an - oth - er word, on - ly five let - ters
F7
B♭
THERE'S A LIT - TLE WORD KNOWN THE WORLD O - VER
Here's an - oth - er word known in Ha - wai' i
B♭
B♭7
E♭
THERE'S A LIT - TLE WORD, WILL LIVE FOR - EV - ER
Here's an - oth - er word, impor - tant to all of us
E♭
B♭
F7
B♭
F7
A - L - O - H - A, A - LO - HA TO YOU A - LO - HA TO
'Okina O - H-A - N - A, 'O - HA - NA that's us. 'O - HA - NA that's
B♭
YOU _____.
us _____.

Words & Music by Irmgard Farden Aluli
Edna Pualani Bekeart

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Verse two: composed by the State Hawaiian Studies Staff.

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GAMES AND PASTIMES

HĀKŌKŌ NOHO
Wrestling While Seated

Suitable for boys of all ages. Girls might choose to play too, but with girls, perhaps. This usually proves to be more of an endurance contest than a form of wrestling.

Sit on the mat or play field with your right leg extended in front of you and your left foot under your right knee.

Your opponent does likewise. Move close together so that you put your left hands on each other's right shoulders and your right hands on the left side of each other's waists. In this position your bent left knees are in contact.

Attempt to unseat your opponent by pushing him/her over sideways with your right hand, aided as much as possible by your left hand. A player is unseated when he/she is forced over on his her side. He/she usually releases one hand from his/her opponent and uses it to break his/her fall.

Unseat him/her two out of three times and you are the victor.

PĀ UMA
Standing Wrist Wrestling

This game is suitable for boys of fourth grade and above.

Directions:

Players stand facing each other and clasp right thumbs. Your right feet must be in contact. You do this when you stand so that you place the little toes of your right feet together.

At the signal from the referee, try to overcome your opponent's thrust and push his/her hand or both your hand and his/her to his/her chest.

You score when you touch his/her chest and have kept your feet in position. If you score two out of three times you are the champion.

Printed with permission from the Kamehameha Schools, Resource Units In Hawaiian Culture by Dr. D. Mitchell, 1969.

GAMES AND PASTIMES

LOULOU

Pulling Interlocked Index Fingers

Suitable for boys or girls of all ages.

Two players take a firm stand facing each other, lock index fingers, and pull until one lets go or is pulled so far out of position that the referee declares him/her the loser.

Directions:

Face your opponent and on the signal from the referee lock index fingers of your right hands. (or left hands if both players are left handed) Place your remaining three fingers against your palm and cover them with your thumb. Stand with your right feet in contact during the entire play.

Pull with a straight pull. Do not twist or jerk.

You score when your opponent releases his/her hold or you are able to pull him/her out of a standing position. Two out of three will make you the loulou victor.

A variation of this game would be for the players to use other than the index fingers.

KULA'I WĀWAE

Foot Pushing

Suitable for boys of all ages. Girls may play this if they wish to do so.

Players pair off and sit on the grass or on a mat. Each attempts to unseat the other by pushing his/her feet against his/her opponent's feet. This game is not interesting unless the players in each pair are the same weight and strength.

Directions:

Sit facing your opponent. Brace yourself by placing your hands flat on the ground behind you and keeping your arms stiff. Flex your knees slightly. Your opponent should be opposite you in a similar position, close enough to you so that you can place your toes against his/hers.

Push with your feet using a steady thrust or shorter surprise drives.

Your spectators are more entertained by your victory if you are able to push your opponent over on the back with his/her feet high in the air, or cause him/her to whirl a quarter turn. You are most apt to score by pushing him/her and causing him/her to move even a little along the ground or mat. The referee must be alert to this movement in declaring a winner.

KUWALA PO'O/KUALA PO'O

Somersaults

Suitable for boys and for girls wearing shorts or jeans.

Directions:

Select a portion of a grassy field that is free from stones and other materials that might cause injuries. The number of participants will be determined by the width of the field. Allow three feet on each side of the players as they take their positions on the starting line. In addition to a "starter", station a referee at the finish line and instruct her/him to call "pau" as the players tumble over the line. Decide before the game starts whether the winner is determined by one race or by the winner of two out of three somersaults down the field. As the players tumble down the course they are unable to see their directions clearly although they should be instructed to keep in their own lanes as nearly as possible. They are certain to tumble into each other affording fun for all, especially the spectators.

GAMES AND PASTIMES

KŌNANE

Hawaiian "Checkers"

The kōnane board or stone, called papamū, is constructed with rows of slight depressions to mark the positions of the playing stones. The number of positions varies greatly on the papamū, but boards made with rows of 8 by 8 or 10 by 10 indentations are popular with present day players. For the papamū with 8 rows of 8 positions, the players would need 64 small stones called 'ili.

The 32 black 'ili, usually beach-worn lava pebbles, may be referred to as 'ele'ele or 'ele, (black). The 32 white pebbles, beach-worn coral bits, may be called ke'oke'o or kea (white).

The two players sit opposite each other and place the stones on the papamū which is on the floor or table between them. All of the positions are filled alternately with the dark and light pebbles.

The players agree that one of them shall pick up a dark and a light stone from near the center of the papamu, then hold them behind his/her back while he/she places one in each hand. He/she then presents his/her hands to his/her opponent with one stone concealed in each. His/her opponent touches one hand and in this manner selects the color of the stone with which he/she shall play. The two stones are not returned to the board but placed beside the papamū in a convenient place which will become the discard pile for all stones removed.

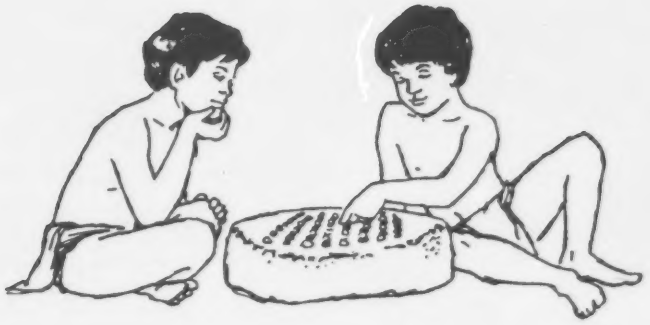
As the game begins, note that the object of kōnane, according to these rules, is to maneuver one's opponent into a position where one is unable to complete a play. The winner is not the one who has removed the most stones or has the smaller number remaining after jumping has ceased. However, these may be considered variations of the game if such rules are agreed upon at the beginning.

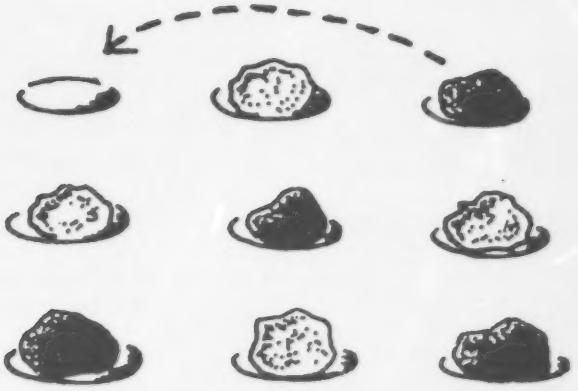
The player who selected the black stone moves first. Since there are two empty positions on the board, he/she moves a black stone over a white one into an empty place and removes the white stone. All moves are made by jumping over one or more of the rival's stones, providing that there is a vacant position to move to and that the stones are separated by just one vacant position. However, a player may jump over one stone and decline to move over a second even though the play is possible but probably not to his/her advantage.

Jumping must be towards or away from the players, or to the right or to the left. A player can never move in two directions in one play and never diagonally.

As the game proceeds, there will be fewer stones and fewer chances to move. When, at last, a player is unable to jump in turn, the game is ended and the blocked player loses.

For a second game, the player who used the black stones plays with the white ones, and they continue to alternate the color of playing stones with each game in a series.





Kōnane

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Verses
Nā pu-a mae ----- 'o ------ le
1. E
2. E
ha - na me ka 'oiā - 'i 'o E
nā - nā a - ku i ke ku - mu E
ha - na me ka ha'a - ha'a E
ho - 'o - lo - he mai E
'ō - le - lo po - no kā ----- ko ---------- u E
pa'a ka wa - ha E hana me ka li ---------- ma E
ha - na me ka 'oi - ā - 'i 'o E
nā - nā a - ku i ke ku - mu E
ha - na me ka ha'a - ha'a E
ho - 'o - lo - he mai E

C7:
C7:
F:
'ō - le -lo
pa'a ka
po - no kā -
wa --ha E hana me ka
kou
li -
ma
E
E
to Refrain
C7:
F:
F:
'ō - le - lo
pa'a ka
po - no kā
wa - ha E hana me ka
kou
li -
ma
E
E
rit.
to Refrain

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The Menehune and the Moon

The menehune are little people. They live in the woods. They come out only at night. And there are some people who say that they have really seen the menehune playing in the woods at night. The menehune have great magic and they like to work for people.

Whatever job the menehune do

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must be finished in one night. After their job is all done, the menehune want a feast. It is a wise man or woman who puts out good things for the menehune to eat.

Now once upon a time there was a young menehune who was always getting angry. His friends called him the Angry One.

One night this menehune did not have time to finish his job. The Moon had gone too fast across the sky. And the Sun came up before the menehune knew it.

The menehune was very angry

and he said so that all could hear,

"Tomorrow night I shall catch the legs of the Moon. I shall not let her go across the sky so fast."

All the friends of the Angry One laughed at him. And this made the Angry One more angry than ever.

The next night the Angry One climbed to the top of the highest hill. He was going to catch the legs of the Moon as she came over the hill.

The menehune sat on top of the hill waiting for the Moon. A big Owl came and sat beside him.

And the Owl was as big as the menehune.

The Owl could easily have picked the menehune up. He could have carried the Angry One away to his nest in the woods. But the Angry One was not afraid.

The Angry One looked into the Owl's big yellow eyes. The menehune thought that the Owl's big yellow eyes looked like two big Moons.

The menehune looked into the Owl's big yellow eyes a long, long time. He did not see the Moon come up over the hill. Before

he knew it, the Moon was high in the sky.

How his friends laughed at the Angry One. They told the King of the Menehune that the Angry One had boasted that he was going to catch the legs of the Moon.

The King looked very sad and he said,

"A menehune must keep the laws of the menehune. He must not lie and he must not steal. And he must not boast that he can do something that he cannot do."

The Angry One was very angry. The next night he climbed to the

top of the highest hill. He took so long to climb to the top of the hill that the Moon was already in the sky.

The little menehune stood on his toes and lifted his arms above his head. But he could not reach the Moon.

Then he heard the King of the Menehune say,

"A menehune must keep the laws. He must not lie and he must not steal. He must not boast that he can do something that he cannot do."

Right then the little menehune

was turned into stone. So the Angry One stands on his toes with his arms above his head—a little stone menehune on top of the highest hill.

GRADES K-1

UNIT II

The activities in this unit involve the children in experiences dealing with the 'ohana. The children are involved in the identification of roles, functions, dependencies, rights, responsibilities, occupations and other cultural characteristics of the 'ohana. The children become familiar with the 'ohana concepts, a system of behavior, that helps them learn respect for the self, others, and the elders.

CONTENT AREAS	EMPHASES
SOCIAL STUDIES	The 'Ohana - Center of culture transmission Identifying the family unit Identifying family members and roles Identifying sizes of families Sharing family activities Interdependence for the satisfaction of need Change: a continuous process 'Ohana concepts: a system of behavior Identifying the extended family The 'Ohana - Center of need satisfaction Distinguishing between needs and wants Identifying the need for Food Clothing Shelter
LANGUAGE ARTS	Thinking about, discussing and comparing 'ohana (families) Similarities and differences Unique qualities Using Hawaiian legends as a source of learning about: The significance of the kalo to the Hawaiian family in early Hawai'i and today Derivation of the word 'ohana The importance of children in an 'ohana Discussing: The importance of kapu (rules) for living Role of the kūpuna in the 'ohana Importance of hana (work) in the family Reading about families in other cultures Distinguishing between needs and wants

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LEARNER OBJECTIVES	APPENDICES
• Identifies in Hawaiian the members of the child's nuclear and extended family ('ohana), if any, and the names of the occupations of the people with whom the child comes in contact. • Identifies and describes the major roles and functions for each member of a family group in Hawai'i at the present time. ('ohana) • Describes how different family members are dependent upon one another in the 'ohana. (interdependence) • Explains the relationship between individual rights and responsibilities in a group situation. (kuleana) • Listens and accepts opinions of others in group discussions. • Describes and accepts ways in which people are alike and different. • Identifies objects or people in pictures using single Hawaiian words. • Identifies the area in which a student lives and names some of the important landmarks. • Identifies selected historical figures and events and tells why they are important in Hawaiian history. • Becomes aware of the historical significance of the area where the student lives or a neighboring area.	Unit II - D Mo'o Kū'auhau, p. 117. R Ke Kauhale, p. 133. T "Kamehameha," p. 134.
• Describes and accepts ways in which people are alike and different. • Listens to and accepts opinions of others in group discussions. • Gives examples of behavior that illustrate respect for self, others and elders. • Contributes to a discussion of the role of the family in society and explains its relationship to the larger community. (interdependence) • Defines the concepts of work (hana) within the child's family and school life. • Listens to and answers questions orally about a legend or story about Hawai'i told in English but containing Hawaiian content words appropriate to the child's level of language development in Hawaiian. • Imitates with correct pronunciation the sounds of the Hawaiian language and simple words, expressions and phrases modeled by the teacher or kupuna.	Unit II - A Kalo (taro) Plant, p. 112. B Mo'olelo O Hāloa, p. 113. C Children of the 'Ohana, pp. 114-115. J Ke Kauhale, p. 125. K Nā Mea 'Ai Punahele, Some Favorite Foods, pp. 126-127.

CONTENT AREAS	EMPHASES
LANGUAGE ARTS (CONT.)	Identifying Hawaiian and other ethnic foods and learning the name of each food. Composing and labeling charts Reading and listening to legends to discuss: How the Hawaiians produced their clothing
HEALTH	Becoming aware of and observing kapu in the 'ohana Sharing kapu of various cultural groups Identifying kapu of early Hawai'i and comparing the kapu of that time with those of today Becoming more aware of daily activities in the 'ohana that make for happy family living Decision making Recreational activities Healthful practices (sleeping, bathing, eating, etc.)
MUSIC	Learning and performing songs and chants dealing with the family unit "ALOHA" . Learning the various meanings of the universal word, aloha "That's How We Show Our Thoughtfulness" . Increasing the children's vocabulary of Hawaiian words . Learning the names of 'ohana members through songs . Creating motions for songs "E Ku'u Tūtū" . Increasing the children's appreciation for kūpuna (grandparents) through song and dance "'O Ku'u 'Ohana Kēia" . Using Hawaiian dance implements to provide rhythm and to accompany songs "Leis" . Learning a song which lists a number of flowers that make favorite lei "For You A Lei" . Singing a song which describes the occasions to wear or give lei "Baby Lū'au" . Singing a song that describes a lū'au for a baby's first birthday "The Poi Man" . Singing a song about an early Hawaiian activity dealing with the production of food Composing chants

LEARNER OBJECTIVES	APPENDICES
• Identifies which foods eaten in Hawai'i are "Hawaiian food."	
• Identifies the kapu (rules) of the 'ohana (family) and becomes aware of the kuleana (responsibilities) of each person within the 'ohana unit. • Identifies similarities and differences in family groups in Hawai'i. • Describes how different family members are dependent upon one another in the 'ohana (interdependence) for meeting physical, social and emotional needs.	Unit II - E Kapu System, pp. 118-119. U Kāhuna, pp. 137-140.
• Responds to Hawaiian music with body movement. • Interprets a piece of Hawaiian music through body movement. • Claps while singing a Hawaiian chant. • Accompanies a Hawaiian chant or song using a rhythm instrument such as kalā'au or pū'ili. • Interprets the words of a Hawaiian chant with simple hand gestures while seated. • Illustrates the tonal-rhythmic patterns of a Hawaiian chant through singing and performing interpretive dance patterns. • Imitates simple melodic or rhythmic phrases in Hawaiian songs or chants. • Claps the rhythmic pattern of the accompaniment to a Hawaiian chant. • Identifies a song as a Hawaiian chant. • Produces accurately pitches heard in simple Hawaiian chants. • Sings simple Hawaiian melodies and lyrics with accompaniment. • Sings simple Hawaiian melodies and lyrics a capella.	Unit II - F Ka 'Ohana, pp. 120-121. G "'O Ku'u 'Ohana Kēia," p. 122. N "Leis," p. 130. P "Baby Lū'au," p. 131. Q "The Poi Man," p. 132. V "That's How We Show Our Thoughtfulness," pp. 141-143.

CONTENT AREAS	EMPHASES
ART	Art activities as a means of expressing aloha for the home and school 'ohana Posters: working with partners to produce a favorite family activity poster using alu like, laulima, kōkua, aloha. Ethnic Art: appreciating the art of various cultural groups Illustrations for a movie roll: performing one's kuleana to produce a class project Painting: expressing aloha for kupuna (grandparents) by painting a favorite activity Montage: Using photos and magazine pictures to show activities shared with kūpuna Picture Book: creating an appreciation for the 'ohana through a continuing art activity involving the drawing of pictures showing 'ohana activities throughout the year Lei-making: engaging in a typical 'ohana activity to produce a creation using the plants in the child's environment Booklet: organizing a collection of pictures for a food and nutrition booklet Painting: depicting a provider of a favorite food Kapa dyeing: preparing dyes and experimenting with them to produce a simulated kapa piece.

LEARNER OBJECTIVES

- Expresses feelings and creativity through a variety of media.
- Responds to and experiments with a variety of colors, textures, lines, forms and shapes.
- Uses art tools to develop and define gross and fine motor skills such as eye-hand coordination.
- Communicates one's thoughts, feelings, ideas through various modes of expression.
- Demonstrates the application of art skills and processes related to various modes of expression.
- Develops sensory responses to a variety of stimuli in the environment through seeing, hearing, touching objects in nature and constructed objects.
- Develops some comprehensive vocabulary through discussing, evaluating, describing, defining and through reinforcing visual and verbal concepts.
- Explores and experiments with a variety of art materials and tools related to the various modes of expression.
- Relates concepts of design to natural and constructed objects found in the environmental setting.
- Participates in art activities which stimulate use of imaginative thinking and encourage intuitive problem solving.
- Helps other classmates on an individual and a group basis to attain some goal. (kōkua, laulima, alu like, lōkahi)
- Volunteers to help individuals or groups in school projects.
- Gives examples of behavior that illustrates respect for self and others.
- Explain the relationship between individual rights and responsibilities in a group situation. (kuleana)

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APPENDICES

Unit II - H Methods of Making Lei, p. 123.

L Hawaiian Dyes, p. 128.

M Nā 'Āpi'i, Kapa Designs, p. 129.

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CONTENT AREAS	EMPHASES
ENVIRONMENTAL EDUCATION	Aloha 'Āina Developing an awareness of and love for the land
GAMES AND RECREATION	'Ohana type games Building good 'ohana relations through Hawaiian and other multicultural games and recreations
FOOD AND NUTRITION	Recognition of the variety of foods we eat Categorizing "go, grow and glow" foods (carbohydrates, proteins and vegetables) Recognizing colors and learning the Hawaiian equivalent through foods Discussing favorite foods Becoming aware of factors affecting food consumption

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LEARNER OBJECTIVES	APPENDICES
• Communicates feelings evoked by various types of environments in Hawai'i. (Aloha 'āina) • Infers possible causes of an observed or represented effect. • Becomes aware of the historical significance of the area where the student lives or a neighboring area. • Helps other classmates on an individual and a group basis to attain some goal. (kōkua, laulima, alu like, lōkahi) • Volunteers to help individuals or groups in school projects. • Gives examples of behavior that illustrates respect for self, others and the land. • States school or home rules designed to protect the Hawaiian environment. • Shows curiosity about natural phenomena. • Uses simple hula-type movements to depict the natural phenomena. • Asks questions to gather information needed to explain natural phenomena in Hawai'i.	
• Follows rules in simple games and activities of Hawai'i and other areas. • Performs simple body movement patterns in games and dances. • Performs simple games of Hawai'i and other areas to one's own satisfaction. • Participates competitively in simple games of Hawai'i and other areas. • Names some basic parts of the body in Hawaiian.	Unit II - S 'Ohana Activities, p. 134-135.
• Becomes aware of foods eaten in Hawai'i and factors involved in the selection of food. • Identifies which foods eaten in Hawai'i are "Hawaiian foods."	Unit II - I My Food Chart, p. 124.

SOCIAL STUDIES

The following activities allow the children to continue to become more aware of themselves and others as they study their roles as part of the family unit and the school unit.

I. The 'ohana: center of culture transmission.

A. Identifying the family unit
Arrange a bulletin board display of families engaged in different activities in and around the home.

1. Allow the children to look at and talk about the pictures with each other.

2. Discussion

a. Who are these people in the pictures?

b. What are they doing?

c. What do we call a group of people who live together in a home? ('ohana/family) Write the word on a flash card and mount it on the bulletin board.

d. Show the children the 'ohana chart from Nā Ki'i Ho'ona'auao (17" x 22" color charts). Talk about the activities in the picture and the setting. Have the children identify the people in the picture. When they have identified the group as a family, write the word 'ohana on a flash-card. Point to the word on the chart and tell them that the word for family in Hawaiian is 'ohana. Place the flashcard on the bulletin board next to the word "family."

LANGUAGE ARTS

• The following lessons involve the children in activities that will expand and enrich their listening, speaking, reading, comprehending and writing skills using the 'ohana as the topic of study.

I. Thinking about, discussing and comparing 'ohana (families).

A. Similarities and differences in families.

1. Show the children pictures of different families. Have some pictures of animal families too.

2. Discuss the similarities and/or differences in families. Ask:

a. What did your family do this weekend? Write the different activities on the chalk board.

b. Did all the families do the same thing?

c. Are all families alike?

B. Unique qualities in families

1. Write the word unique on the chalk board. Teach the children this word then choose one family activity and have them share what makes this activity unique. (E.g., picking limu Saturday mornings.)

2. Continue this discussion with how families are unique. Encourage the children to think about their families and then compare their families with families in their neighborhoods.

HEALTH

• The following lessons involve the children in activities that will help them describe the roles and responsibilities of individuals in a family and how they contribute to the physical, mental and emotional health of the 'ohana.

I. Kapu for family living

A. Review

1. The children have already talked about the rules for living. Refer to the chart that they compiled in an earlier lesson in Unit I.

2. Ask if their family has added any new rules. Review the word kapu. Ask:

a. What does this word mean?

b. Have you seen this word on signs in your neighborhood?

c. Do you know of any kapu or folk beliefs, Hawaiian or non-Hawaiian, that your parents may have shared with you?

E.g., Don't sweep any rubbish out at night for it is bad luck.

Don't whistle at night.

Don't take bananas on a fishing trip.

3. Encourage the children to interview their parents and gather kapu folk beliefs and rules they remember. As the children gather these, they should be able to see similarities in kapu for daily living observed today.

MUSIC

- The following activities allow the children to learn some songs and chants dealing with the family unit and family life.

I. 'Ohana Songs

A. Song: "ALOHA" by Irmgard Aiuli.
See Appendix Unit I-Q, p. 132.

1. If the children have already learned the first verse, teach them the second verse.

2. Have the children spell the word 'ohana with their arms and hands just as they did for verse I - aloha.

3. Ask them to think of another 5 letter word they have learned in Hawaiian dealing with family living.
E.g., Kōkua.

B. Song: "That's How We Show Our Thoughtfulness" by Haunani Bernardino
Source: See Appendix Unit II-V, p.141-143.

1. Write the words on a chart.

2. Present the chart to the children and have them identify the Hawaiian words in the song. Underline them.

'olu'olu - please
mahalo - thank you
hāmau - silence
ho'olohe - listen
E kala mai ia'u - I'm sorry
Aloha au iā 'oe - I love you
Aloha a hui hou - Goodbye until we meet again

ART

- The following activities allow the children to express their aloha for their family and school 'ohana through some creative mode of expression.

A. Posters
Theme: 'Ohana Activities

Materials needed:

24" x 36" drawing paper
tempera paint and brushes

1. Talk about the variety of activities within an 'ohana.

2. Encourage the children to choose a partner and plan a poster showing a favorite family activity practicing some of the 'ohana concepts of:

laulima - cooperation
alu like - working together
aloha - love
kōkua - help
kuleana - responsibility

3. Remind the children to practice these concepts as they alu like with one another.

4. Evaluate the activity by discussing:

a. How did your 'ohana alu like?

b. Were there any problems?

c. How can you do better the next time?

ENVIRONMENTAL EDUCATION

- The following activities provide opportunities for the children to develop their awareness of and love for the 'āina (land).

A. Awareness of the immediate environment.

Teacher preparation:

Display a map of your island from the wall chart collection Nā Ki'i Ho'ona'auao or from any map series.

On a wall chart, draw a map of the neighborhood serviced by the school. Draw the main streets and significant landmarks such as waterfalls, ponds, Hawaiian heiau (temple) or land formations.

1. Encourage the children to think about how they come to school and go home from school. Have them think about the things they see to and from school and chart important landmarks such as a store on a corner, a church, a library, etc.

2. Have them name the main streets and become familiar with the meanings of these street names, especially if they are Hawaiian names. Look up the meaning of these names in Pūku'i's Place Names of Hawai'i.

3. Take the children on a short walk in the neighborhood to see these landmarks and to become more aware of places in their neighborhood.

4. Ask:
a. What island do we live on?
b. What do you know about our island?

SOCIAL STUDIES

e. Have the children share any other word they know for "family."

E.g.
Japanese - kanae
Chinese - siang (means "family of ..."
Ilokano - Pamilya (pronounced with P or F sound)
Samoan - 'aiga

Encourage them to ask their parents, neighbors or relatives for these terms in other languages.

f. Mount the 'ohana chart on the bulletin board. Encourage the children to bring in pictures of their families doing things together to add to the bulletin board.

B. Identifying members of a family.

1. Point to specific members and discuss the following questions:

a. Who is this person? (father, daddy, dad, papa, pop)

b. What does he do in your family?

c. Why is he so important in your family?

d. What does he do to make you happy?

e. What do the Hawaiians call this person? (makua kāne)

LANGUAGE ARTS

3. Write a chart listing some of these unique qualities. Talk about ways in which they can accept the similarities and differences in people.

II. Telling Hawaiian Legends

A. Introduce a real kalo plant that has a baby plant attached to it. If not available, see Appendix Unit II-A, p. 111 for a picture of a kalo. Color it before using it to make it more attractive.

1. Show the children the plant. Ask them:

a. What is the name of this plant? Have them guess.
b. Talk about what the plant is used for today:
leaves and stems - laulau
corm - poi
peelings - fertilizer

c. How many of you have kalo in your yard?

d. Where do we find kalo today? (People's yards; along mountain streams; at institutions like Ke'anae and Lyon Arboreta; University of Hawai'i; and, kalo growing areas on most of the islands.

2. Introduce the legend of how the kalo was the first born child in an 'ohana. See Appendix Unit I-B, p. 113.

HEALTH

B. Dramatization

1. Have the children imagine the classroom as being their home. Tell them there are no rules so they can do whatever they please since this new home has no rules. Have them play act what they think the class would be like when the teacher opened the door in the morning.

2. Observe some of the interactions.

C. Discussion

1. What happened in our home? Why did it happen?

2. Why are kapu important in a home? How do they help us?

3. What is our responsibility or kuleana when it comes to kapu?

4. What happens in an 'ohana when a kapu is broken or ignored?

5. How do you feel when you break a kapu?

6. Who makes the kapu in your 'ohana?

7. Do 'ohana on different islands or in different states of the U.S. have some kinds of kapu?

8. How do the rules in your 'ohana and here in school help you to know what to do in different situations?

MUSIC

3. Have the children say the words after you. By leaving the chart up they will be able to learn these words readily.

4. Sing the song for them and/or play it on a piano, xylophone or 'ukulele.

5. Then repeat one verse at a time so that they learn the words well.

6. Encourage them to use these words daily as they work and play with each other.

7. Expand the use of this melody by having the children compose new lyrics dealing with 'ohana members. Run off copies of Appendix Unit II-F, pp. 120-121 and distribute to the children.

8. Mount these pictures of family members on a chart and have the children point out members of the 'ohana.

   mauka kāne - father

   maukahine - mother

   kupuna kāne - grandfather

   kupuna wahine - grandmother

   keiki kāne - son

   kaikamahine - daughter

9. Have the children use these words in additional verses and then perhaps add a last verse:

ART

Mount the signs on the bulletin boards around the room. Invite the children to explain or share the mana'o (ideas/feelings) of their posters.

B. Ethnic Art

Materials:
Paper - 10" wide x 24" long
Black tempera paint
Paint brushes
Dowels, glue

1. Talk to the children about the art techniques of different cultures. Show them pictures of a variety of ethnic art. Show them some Japanese scroll paintings, including calligraphy.

2. Have the children share descriptions of some scrolls that they may have in their homes.

3. Talk about the subjects found on most of the scrolls. Encourage the children to create their own designs.

4. When they have dried, mount them on dowels or wooden chop sticks and hang them around the classroom.

5. Evaluation: Talk about the brush strokes and how they can create interesting designs. Encourage the children to bring in art objects from home that reflect ethnicity. Talk about family differences in their selection of art objects for the home.

ENVIRONMENTAL EDUCATION

5. Point to the map of the island and have the children identify the Pacific Ocean, significant mountains, bays, and other landmarks.

6. Find your neighborhood on the map and place a star on the area.

7. Ask:

   a. Are there many neighborhoods like ours on our island?

   b. What are some other neighborhoods you've been in that look a little different?

   c. Why do you think your parents chose to live here?

   d. What are some of the things you like about where we live? (Write their responses on chart paper in one column.)

   e. What are some of the things you dislike about where you live? (Write these responses on the same chart in the second column.)

   f. Are there more things we like rather than dislike on our chart?

   g. What can we do about the things we dislike? (litter and pollution can be discussed) What should we do about the things we like? (Conservation)

8. Show the children pictures of Hawai'i taken many years ago. If available, show them a picture of your area many years ago. Some of these are available in Cameron, Above Hawai'i which contains overhead shots of different places on all the islands.

SOCIAL STUDIES

2. Continue this line of questioning with the:

   mother - makuahine
   daughter - kaikamahine
   son - keiki kāne
   baby - kamaiki/pēpē

C. Identifying sizes of families

1. Give the children drawing paper and have them draw pictures of their families.

2. Have them share something about each member of their families. Use the Hawaiian words for family members. Mount these words on the bulletin board with appropriate pictures.

3. Discuss the sizes of families by talking about the children's families.

   a. Encourage them to bring pictures of their family members to school.

   b. Set up a bulletin board of family trees representing all of the children. See Appendix Unit I-D, p. 117, for a sample genealogy or mo'o kū'auhau.

D. Family Activities

1. Talk about what 'ohana (families) do together. Have the children share the activities they do together as an 'ohana. (See art lesson.)

LANGUAGE ARTS

3. Tell the children the legend using the kalo plant as a prop.

4. Point to the different parts of the kalo, especially to the 'ōhā. Explain that the offshoot - 'ōhā - is the source of the word for family - 'ohana.

B. Talk about the importance of the children or offshoots in an 'ohana. See Appendix Unit II-C, pp. 114-116. Share some of the information about children in early Hawai'i, especially the training of children and the learning of kapu (rules) of living.

C. Discuss the role of the kūpuna (elders) in the family.

1. What do you call your grandmother? Your grandfather? Accept all cultural terms such as obaasan, nana, apō, vovō, tūtū, granny, papa, etc.

2. Introduce the Hawaiian word for grandparent - KUPUNA (note: kupuna is singular, kūpuna is plural).

3. Have children share mana'o (feelings) about their grandparents. Encourage them to bring pictures of their grandparents to school and share special feelings for them. Display these pictures on a special bulletin board. Suggested title: "Our Kūpuna Aloha" (Our Beloved Elders)

HEALTH

9. How do you think that following rules helps you to develop self-responsibility? Discuss examples, such as making beds, putting away toys, cleaning the house or yard, caring for a sibling, etc.

D. Read or tell the children about KAPU (rules) of old Hawai'i.
Source: Dunford. The Hawaiians of Old.
Data Cards - Hawaiian Studies Project
See Appendix Unit II-E, pp. 118-119.

Read a legend to the children to illustrate the importance of observing rules.
Source: Pūku'i: Pīkoi
"The Man Who Wore a Kīhei"

1. Introduce by asking

   a. What do you think happened to people who broke a kapu in early Hawai'i?

   b. Why are rules necessary?

2. Read the story, then discuss

   a. What kapu was broken?

   b. What happened because the kapu was broken?

   c. How did the kapu help the family?

   d. What is a kahuna? See Appendix Unit II-U, pp. 136-139.

   e. What are some kāhuna today? (doctors, teachers, laywers, priests/ministers, astrologers, etc.)

MUSIC

Eia ko'u 'ohana
(This is my family)

Nui ko'u aloha
(Great is my love)

Here's how I show my thoughtfulness

ALOHA NUI LOA!

10. Create motions for this song. Have the children create their own motions and share them with others.

(Use your kupuna for this lesson.)

C. Song: "E Ku'u Tutu"

To further the appreciation and aloha for tūtū or kupuna, introduce the song "E Ku'u Tutu" from page 78 of E Hīmeni Hawai'i Kākou compiled by Noelani Māhoe. (This book is available in most school libraries.)

Write the words on a chart.

1. Review the characteristics of a grandmother as shared earlier. What she looks like, what she wears, and what she does.

2. Introduce a Hawaiian tūtū or kupuna (invite a real kupuna, if available)

3. Explain the English translation of the song.

4. Sing the song for them pointing out the special words. Underline them on the chart:

aloha - love

mu'umu'u - loose dress

ART

C. Painting Illustrations

Materials needed:
18" x 24" drawing paper
Tempera paint
Brushes

1. Have the children recall the story "The Man Who Wore a Kīhei." (language arts)

2. On a chart, write the sequence of events as the children relate them.

3. Have the children decide which part of the story they enjoyed the most.

4. Motivate them to paint an illustration of that part of the story.

5. Have the children share their illustrations. Assemble a set of illustrations that describe the sequence of the story. Place the children in the correct sequence and have them share their illustrations and tell that part of the story.

D. Painting theme: Kūpuna (grandparents)

Having discussed kūpuna in language arts and their roles in families, have the children express their aloha for their kūpuna by painting a picture of the happiest activity they share with their kūpuna.

ENVIRONMENTAL EDUCATION

9. Find some Hawaiian legends to read to them that tell about the area a long time ago. The school kupuna may know some of these legends. See also Sterling, Sites of O'ahu.

10. Culmination: Have the children pick a favorite spot in the neighborhood where they love to spend their free time. Have them draw a picture of it and tell what it is about it that they like best.

B. Aloha 'Āina

1. Show the children some colored pictures of Hawai'i. (calendars and tourist brochures)

2. Ask:

   a. Why do so many people come to our islands?

   b. How do you feel about living in Hawai'i?

   c. What do you like best about our islands?

3. Introduce the Hawaiian phrase: Aloha 'Āina ... love for the land. Have them think about ways we can show our love for the land.
E.g.
Learning about the places, flora and fauna in our area.
Keeping Hawai'i clean by not littering.
Picking up rubbish whenever we see it.
Preserving our forests and parks.
Fertilizing and watering our plants.

SOCIAL STUDIES

E.g.

work - hana
play - pā'ani
learn - 'imi na'auao
sing - hīmeni
shop - hele kū'ai

2. Discuss each activity by having the children share specific activities under each category.

E.g.
a. Work
   1) Clean the yard
   2) Clean the house
   3) Help prepare dinner
   4) Set the table

b. Play
   1) Play ball games
   2) Swim and picnic
   3) Go to the zoo
   4) Take walks or hikes

c. Learn
   1) Read books
   2) Visit museums/outdoor education sites
   3) Watch ETV programs

3. Have the children share incidents that have caused changes in their family routines.

   a. Birth of a new baby.
   b. A new person moving in to live with the family.
   c. Move to another home.

   Encourage them to share their feelings and have them help each other feel better about these changes.

LANGUAGE ARTS

4. Dramatization

   Have the children divide into 'ohana. Have them choose a grandmother, grandfather, daddy, mom, brother and sister. Have them role play what goes on in their family when they get up in the morning to prepare for school. Observe each role played and the activities that take place as the family gets ready to go to work or to school.

5. Discussion

   What kinds of activities did you see? What roles did you observe? Who played those roles? Were the children helping? E.g., cooking - daddy, cleaning - mommy.

   Review the word for work - HANA.

6. Have the children share what their kūpuna do in the family or when they come to visit. Introduce the picture in Appendix Unit II-J, p. 125. Talk about the kūpuna roles shown in the early Hawaiian kauhale (compound). Are the roles similar to those of today? How?

7. Have them share their feelings for their kūpuna. (See music and art plans.)

8. Invite kūpuna from different ethnic groups to speak to the children about their earlier lives in former times and/or places.

HEALTH

   f. Why is it important that we all laulima and not break any rules?

E. Conclusion

   Ask the children: How would you like to live in a "no rule" 'ohana? After discussing this, have the children verbalize a generalization about kapu. E.g., "Rules in any society are made to resolve problems and make relationships work well.

II. Living within the family

A. Decision Making

1. Ask the children to name some tasks their parents require them to do.

   a. Brush their teeth
   b. Fix their beds
   c. Do chores

2. Ask:

   a. What would happen if you decided not to do these tasks?

   b. What would happen if you decided to stay up late to watch TV and you fell asleep in the living room? How would you act the next day?

   c. How can making the wrong decision affect the rest of the family?

3. Simulate some situations in the home that require decision-making and have the children dramatize decision-making.

MUSIC

mo'opuna - grandchild

tūtū - grandmother

pāpale - hat

noho paipai - rocking chair

lokomaika'i - goodness

5. Have the children hum along with you as you sing the verses.

6. Create motions for the song. Have the children make up their own movement interpretations of the verses.

7. Teach the children the first verse. Have them sing it for their kupuna when they know it well. Have a "Kūpuna Day" and present this song as a special number. The children can dance all the verses and sing the first and last verses.

D. Song: "'O Ku'u 'Ohana Kēia" by Mililani Allen

Sung to the tune of "The Farmer in the Dell." See Appendix Unit II-G, p. 122.

1. Review the tune of "The Farmer in the Dell," sing the song and have the children clap their hands to the 4/4 beat.

2. Write the words of the new song on a music chart. Have the children again point out the Hawaiian words that are familiar to them. The new words can be introduced to them by writing them on the bottom of the chart when they are ready for new vocabulary.

ART

E. Montage

Have the children compose a montage of activities they do with their kūpuna. Encourage them to look for magazine pictures that show kūpuna working with mo'opuna (grandchildren). Have them create a composition using the magazine pictures. A display of photographs showing them involved in activities with their kūpuna can also be created.

F. Picture Book - Family Activities

Materials needed:
Drawing paper - 8½" x 11"
Crayons
Staples
Construction paper

1. After discussing family activities (see social studies plans), have the children think about the activities they do in their own home. Have them begin illustrating these activities in art class.

2. Encourage the children to draw big items and people so that the whole page is filled.

3. As the class activities on family living continue, have available a work corner with the above materials so the children can continue adding to their picture book.

4. During the second art period have the children create their book covers using construction paper. Have available some kind of paper fastener. Keep these booklets on display.

ENVIRONMENTAL EDUCATION

4. Have the children think about ways families show their aloha for the 'āina. E.g., planting flowers, trees, food plants, etc.

5. Show them pictures of early Hawaiians working in the kalo patches. Talk about how they showed their aloha for the land. If available show them pictures from Above Hawai'i by R. Cameron. This book contains colored pictures of key sites in Hawai'i today and yesterday.

6. Show the children pictures of eye-sore areas such as dump areas, old cars rusting on the side of the road, and broken bottles on the beach. Talk about the causes and the effects.

7. Have them write some kapu for home and for school designed to protect the environment, then have them select one kapu to illustrate on a poster.

8. Have them paint posters illustrating the kapu they have selected. E.g., Keep 'Ōpala (litter) in Cans.

9. Have them print the kapu on their posters. Mount the posters in key places in the school.

10. Encourage the children to kōkua and alu like in this project and to volunteer to help keep the school clean.

SOCIAL STUDIES

4. Using the pictures the children drew in art dealing with family activities, have the children talk about interdependence.

   Ask:
   a. When do people work together (alu like) to help others?

   b. What do you do to help others in your 'ohana?

   c. Have you helped anyone besides your 'ohana?

   d. How did your kōkua (help) get the hana (work) done?

   e. If you don't do your part at home, who has to do it? Why is it a good idea to alu like (work together)? (Work gets done faster and 'ohana has more time together.)

   f. Do you depend on anyone in your family for your needs and wants? Who?

   g. Do others in your family depend on you?

E. Extended Families

Talk about other members of a family like grandparents, uncles, aunties, cousins. Have the children share their feelings about how all members kōkua and laulima (cooperate) in their 'ohana.

LANGUAGE ARTS

III. Families in other cultures

A. Reading books to the children

There are many books in the school library describing family life in different countries.

E.g.
Aulaire, Ingri. Children of the North Lights.
Ayer, Jacqueline. Nu Dang and His Kite. (Thailand)
Bemelmans, Ludwig. Madeline (France).
Flack, Marjorie. Ping (China).
Handforth, Thomas. Mei Li (China).
Iwamatsu, Jun. Crow Boy (Japan).
Kirn, Ann. Two Pecos for Catalina (Mexico).
Lamorisse, Albert. Red Balloon (Paris).
Matsuno, Masako. A Pair of Red Clogs (Japan).
Politi, Leo. Little Leo (Italy).
Sucksdorff, Astrid B. Chendru The Boy and The Tiger (India).

1. Borrow some of these books from the school library and set up a reading corner for the children.

2. Find some magazine pictures of families from different parts of the world and mount them on the bulletin board.

3. Select one book at a time and share excerpts about family life from the story so that the children will be able to learn that people in other countries live in 'ohana also.

HEALTH

E.g.
a. Mom has said not to ride your bike today but your best friend is waiting for you to ride to the park on your bikes.

b. The dog is not allowed in the house but you want to take him/her into your room. Your parents are not home.

4. Stimulate the children to become more aware of daily decisions they make. Assure them that even adults make wrong decisions sometimes.

5. Show them pictures of life in early Hawai'i (use the posters in Nā Ki'i Ho'ona'auao). Discuss decisions children had to make and compare them with those which children make today. Point out similarities.

B. Family activities in an 'ohana

1. Talk about level of activity in an 'ohana ... what family members do in a family:

   a. active
   b. in-active
   c. restful

   Have the children share the kinds of activities they do during the recreation periods at home. Have them categorize these activities into the above categories.

MUSIC

3. Teach the children this new song. You can have fun with this song using simple Hawaiian dance implements like the pū'ili (split bamboo) or the kāla'au (dancing sticks).

4. Accompany the song using the 'ukulele or ask the kōkua of the kupuna or District Resource Teacher for Hawaiian Studies or Music.

E. Song: "Leis" by Irmgard Aluli
LP Record Hawaiian Time, Hawaiian Aloha Records
(This is an excellent record for primary children. It should be well received by most of the children in grades K-3.)
See Appendix Unit II-N, p. 128 for the words and music.

1. Have the children listen to the introduction on the record. Discuss what is heard, e.g., instrumentation, tempo, purposes for introductions.

2. Have the words written on a chart. Talk about what lei are made of and underline these things. Ask the children if they have ever seen lei made of these things.

3. Play the song for them after reviewing what a lei means. Remind the children about the aloha that goes into lei-making.

4. Use the 'ukulele as an accompaniment to the song. Some of the children may also be able to kōkua along with the people cited above in ID4.

ART

G. Lei-making

Materials:
Flowers
#10 thread
Lei needles

1. One of the family crafts that takes place in many families today is lei-making. Talk about lei and present some samples of wili, haku, hili, kui, humu, papa and lā'ī.
See Appendix Unit II-H, p. 123 for a pictorial description of lei-making.

2. Have the children share from their experiences the kinds of flowers and ferns they have seen in lei. Have available some samples of ferns, flowers (pua) and leaves such as croton that can be used.

3. Ask the children:

   a. What does it mean when a person gives you a lei?

   b. How does the receiver of a lei feel?

   c. On what kinds of occasions are lei given or received?

   d. Is it important for people to feel loved? Is love a want or a need? Does a lei represent love?

ENVIRONMENTAL EDUCATION

11. Have the children express their love for the 'āina by composing a poem. Have them dictate their thoughts to you and compose a class poem. (language arts)

12. Create dance motions with the children and set the poem to chant (music). Encourage the children to be expressive with their faces and their bodies (music, physical education).

13. Set up mini-'ohana consisting of 3-4 students. Have them take plastic containers or bags and go around the school yard to collect litter. At the end of each week, see if there has been a reduction to the amount of litter.

Culmination: Plan a field trip to Moanalua Valley, Kepaniwai Park, Wailua River and Valley, Volcanoes National Park, Waimea Falls Park or a similar type of private, county, or national state park where the children can increase their awareness of the natural phenomenon in their environment. Encourage them to ask questions. Have them create hula type movements to express their awareness of these natural phenomenon.
E.g.

Sun	Rain	Stream
Waterfall	Flower	Birds

SOCIAL STUDIES

II. The 'ohana - center of need satisfaction

A. Identify needs/wants

1. Divide a bulletin board into 2 sections. Label one section "needs" and the other "wants."

2. Have available magazine pictures of various items. Have the children learn the difference between needs and wants by having them classify the pictures into the two categories.

3. Have them state what "needs" and "wants" are.

   A "need" refers to an urgent requirement of something essential or desirable that is lacking (food, clothing, shelter, security, ego, self-actualization, etc.)

   A "want" is something desired but is not necessary for survival.

4. Have the children think about things they "want" but don't really need to survive. Encourage each child to share at least one "want" and write these in one column on a chart labeled "Wants and Needs."

Wants	Needs
Candy	Love
New shoes	Water

LANGUAGE ARTS

4. Locate each of the stories read on a map of the world. Find appropriate pictures to go along with each story. As the study proceeds in social studies, tie in an appropriate part of the story being read.

B. Illustrating books and telling about them

1. After reading a story to the children, have them select the part they liked best.

2. Have them draw a picture of that favorite part and then share it with the class. Encourage them to explain why they liked that part the best.

3. Arrange one or more dictation sessions using parent volunteers and/or older students to take dictation on a one-to-one basis as each child tells about his/her picture.

C. Telling about "My Favorite 'Ohana Member"

1. Give the children a chance to talk about some family member who is special to them and why that member of the 'ohana is so special. Have them tell:

   a. Who the person is
   b. Why he/she is the favorite

HEALTH

E.g.
Watch TV - inactive
Reading - restful
Swimming - active

2. Suggest and discuss a variety of activities for the children so they can increase their repertoire of activities. See Physical Education guide: Leaps and Bounds, RS82-3417.

3. Have the children keep a week's pictorial diary of their activities at home. Have them share and determine how people differ in levels of activity.

4. Have the children share how they feel the children of early Hawai'i spent their time. Make comparisons. Read excerpts to the children from Pūku'i, Life in Old Hawai'i, pp. 262-268. Have them recall the games they played earlier in the year. See Unit I - Games and Recreation and Mitchell, Hawaiian Games for Today.

5. Talk about how family members depend on one another for meeting family and personal needs like learning to do things (tying shoe laces), learning to count, learning to speak, etc. If a person does not have this kind of support system, can his/her wellness be affected?

MUSIC

F. Song: "For You a Lei"

1. Having discussed the meaning of lei in art, teach the children a song that has been an old time favorite, especially on May Day.

2. Write the words on a chart. See Songs of Hawai'i, Miller Music Corp.

3. Have the children pick out all of the words they recognize, especially the word lei.

4. Teach the song, making sure that the children understand the meanings of the words.

5. After they learn the entire song and know the words well, have them create hula motions for the song. This can be done as a hula noho (sitting hula).

G. Song: "Baby Lū'au"
Source: LP Record Hawaiian Time, Hawaiian Aloha Records. See Appendix Unit II-P, p. 131 for the words and music.

1. Ask the children:

a. How many of you have been to a lū'au?

b. What is a lū'au?

c. What happens at a baby lū'au?

d. What do you see and eat at a baby lū'au?

ART

e. What celebration or holiday is coming soon? Talk about the holiday and tie in the lei-making with some kind of special celebration.

4. Have the children observe a demonstration of lei making. The class may be split into 5-6 mini-'ohana with 5-6 resource community people to help.

5. Have the children gather flowers, ferns, leaves, etc. for lei-making. Encourage them to be polite and ask in a mannerly fashion if they need to ask their neighbors to gather materials in their yards.

6. Have available:

Lā'ī (tī leaves)
Banana backing
Raffia
Pans for water
Mats
Scissors
Needles
Thread

7. Evaluation: Talk about the process and what they learned. Evaluate the group interaction and the final results. Recognize everybody's effort and have the children use their lei at the celebration.

GAMES AND RECREATION

- The following activities involve the children in learning some games that they can play at home as well as in school to build good 'ohana relations.

I. Kūpuna-taught Games

A. There are many games and forms of recreation that are no longer part of today's world because they are not being passed down to the children by the kupuna. Have the children learn one or two games from their kūpuna that they can share with the class. Examples of these games are:

1. Juggling bean bags
2. Hitting milk covers
3. Stilt walking
4. Guess which hand (with marbles, seeds, Job's tears, etc.)
5. Guess how many (marbles)

B. Teach the children some of the ethnic games like Chinese checkers, Hawaiian kōnane and pala'ie, Maori poi ball twirling, Mexican ball-in-cup game, etc. Invite different grandparents from different ethnic groups to come to school to teach the various games or forms of recreation from their cultural groups.

II. 'Ohana Games

The following activities can be used by the parents in the home so that more time can be spent doing things together as an 'ohana rather than watching TV. These games may be used on rainy days when the children cannot go out during recess. Announce these games as 'ohana

SOCIAL STUDIES

5. Make a list of family needs on the chart.

   a. food
   b. clothing
   c. shelter
   d. air
   e. water
   f. friends
   g. rules
   h. love
   i. good health

6. Discuss the importance of each one of these needs. Some children are at different need levels so be sure to discuss the different need levels.

   E.g., some children have their basic physical needs well satisfied but need a great deal of love and self esteem.

B. Identify the need for food

1. Have the children discuss where food comes from.

   Ask:

   a. Where does your family get its food from?

   b. Does your family grow some of its food?

   c. What kinds of stores are in your neighborhood?

   d. Could the families in your neighborhood grow all the food they need?

   e. Where did the people who lived in Hawai'i long ago get their food? Show the children pictures of Hawaiians working in the kalo patches and fishing for food.

LANGUAGE ARTS

2. Ask the children to invite their favorite 'ohana member to school to talk to the children about family life.

IV. Thinking (classifying), writing and speaking

A. Cutting pictures out of magazines

1. Have available some magazines, scissors, glue and paper.

2. After talking about needs and wants in social studies, have the children cut out pictures of needs and wants and keep them in a pocket envelope.

3. When they have enough, have them classify them into two categories:

   NEEDS - WANTS

4. Give each child two sheets of paper, 18" x 24".

5. Have all of the children compose two charts displaying those things that they need and those that they want.

6. Help them label the items using craypas. Encourage them to write neatly so that everyone will be able to read the words.

7. Allow them to share their charts with each other and discuss the differences and similarities on the different charts.

HEALTH

6. Share the 'ohana system of early Hawai'i.... How the children had an excellent support system since the kauhale (compound) had many 'ohana living as one 'ohana nui (extended family) in a group of houses. When a child was reprimanded, he/she could go to an aunty, uncle or cousin, for love, companion or understanding.

7. Daily practices that lead to wellness.

   a. Discuss some of the things we do daily that lead to wellness.

      1) Brushing and flossing our niho (teeth).
      2) Washing our lima (hands) after going to the bathroom and before eating.
      3) Eating properly.
      4) Sleeping.
      5) Bathing.
      6) Loving.
      7) Caring.
      8) Sharing.
      9) Being told how good we are.

   b. Discuss each of these daily activities ... the importance of cleanliness, rest and proper nutrition, caring, etc.

   c. Call in a dental hygienist to talk about care of the teeth. Encourage the children to visit their dentists twice a year.

MUSIC

2. Show the words of the song to the children and have them point out the things they experience at a baby lū'au.

3. Play the song for the children and have them watch the chart as the song is played.

4. Have the children clap the rhythm as they listen to the song once more.

5. Introduce the Hawaiian words:

   e kipa nui mai - grand welcome
   tūtū - grandparent
   poi - pounded kalo
   pua'a - pig
   Hau'oli Lā Hānau - Happy Birthday

   The children should be able to learn this song readily due to the use of English lyrics and the repetition of the phrase "E kipa nui mai."

H. Song: "The Poi Man"
Source: See Appendix Unit II-Q, p. 132.

1. As the children study foods in social studies, have them learn a song about an early Hawaiian food product that is still eaten today. Talk about this food product briefly.

   Discussion:

   a. What is poi? Have the children share their feelings about poi.

   b. How does poi get to our dining tables? Share steps in taro preparation. Write the steps on a chart.

ART

H. Food and Nutrition Booklet

Materials:
8½" x 11" manila paper
Glue
Scissors

1. As the children study food needs, values and nutrition, have them collect pictures of the many foods they eat.

2. Have them categorize these food pictures into the three food groups.

   a. Glow foods: vegetables, fruits

   b. Grow foods: protein, dairy products

   c. Go foods: fats, sugars, carbohydrates.

3. Have them glue these pictures on 8½" x 11" paper and compile a booklet on these foods.

4. Have them design a cover for their booklet.

I. Painting of "My Favorite Food Provider"

Materials:
24" x 36" or smaller paper
Tempera paint
Brushes

1. Have the children recall all the different kinds of food suppliers mentioned in social studies, e.g., farmer, baker, fisher, etc.

GAMES AND RECREATION

games and tell the children that this month is 'ohana month and their special project is to teach the members of their 'ohana the games they learned in school. Listed below are sample materials needed to participate in some of these games:

bean bags
broom
rubber balls
yarn balls
plastic scoops
stocking bats

B. Following directions. Have the children listen carefully as Kimona gives directions. When the caller says "Kimona says" then they are to do the actions.

1. Touch your right pepeiao with your right lima.

2. Tap the top of your po'o with both lima.

3. Touch your left wāwae with your right lima.

4. Raise your left wāwae and cross it over your right wāwae. Balance.

5. Bend your body to the right. Bend it forward.

6. Step back with your right wāwae one step.

7. Bend your right elbow.

8. Walk to the desk and open the top drawer.

9. Go to the pile of books and bring me the bottom book.

SOCIAL STUDIES

2. Take the children on a field trip to a variety of stores:

   food market
   fish market
   bakery
   vegetable stand
   etc.

3. Talk about other cultures and how they got their food. E.g.,

   a. American Indians
   b. First settlers - Pilgrims

4. Ask:

   a. What do some people do today to get some of their food? (farm) What do they grow or raise?

      1) wheat and other grains
      2) watercress, kalo, other vegetables
      3) dairy cows, pigs, chickens
      4) fruits (mango, lichee, papayas, bananas)

   b. What do other people do to get some of their food especially those who live near the sea? (They gather food from the sea) What kinds of food products do they get from the sea and streams?

      1) fish of all kinds (i'a)
      2) seaweed (limu)
      3) salt (pa'akai)
      4) shell fish (pūpū, 'opihi, wana/ʻina)
      5) shrimp ('ōpae)

LANGUAGE ARTS

B. Learning the Hawaiian names of some of the foods we eat

   1. Favorite foods

      a. Ask the children what foods are their favorite. Decide on a list of ten foods.

      b. As the suggestions are being made, there may be a need to clarify "nutritional" versus "snack" foods.

   2. See Appendix Unit II-K, pp. 126-127 for the Hawaiian equivalent of some of the "favorite foods."

   3. Encourage the children to be curious. Use the kupuna as a resouce and have her/him do a lesson on Hawaiian foods. The children's interests should determine how much you do with this unit. This may be a good time to make them more aware in an informal manner of the correct pronunciation of the Hawaiian vowel sounds, the vowel clusters (especially the difficult sounds - ai, au, oi) and the effect of the ʻokina (glottal stop) and kahakō (macron) on pronunciation.

   4. Some of the foods suggested may be cultural foods like kim chee or sushi. Point out that those words are Korean or Japanese or whatever cultural group they represent. Discuss the fact that favorite foods in Hawai'i come from many different countries.

HEALTH

III. Meeting the need for food

   A. Bulletin Board

      Pictures of different ethnic foods eaten by most children today.

      Example: Rice
      Chow mein
      Haupia
      Fried Shrimp
      Teriyaki meat
      Long rice

   B. Discussion

      1. How many of you had breakfast this morning?

      2. What did you have for breakfast? (Children will share. Write their responses on a chart.) Talk about the differences in the foods eaten for breakfast.

      3. Why do some people eat some kinds of food and others eat other kinds of food?

         a. Talk about cultural differences.

         b. Have children identify the foods on the bulletin board.

         c. Have them share their favorite cultural food, e.g., saimin.

         d. Have the students share pictures of various ethnic foods they eat. Add these pictures to the bulletin board.

MUSIC

c. How important was poi to the Hawaiians? Compare its importance to a food product today.

2. Teach the song.

a. Introduce the chart with the words.

b. Say the words. Children echo.

c. Clap the rhythm as you say the words again.

d. Have the children clap the rhythm as you sing the tune.

e. Teach one line at a time. Use the pitch pipe and sing a capella.

f. Add an 'ukelele accompaniment.

g. Create hand motions.

II. Composing a chant

Use the kupuna in the school to help with this lesson or some other resource person, including the music resource teacher.

A. Give the children a chance to compose a kapa chant.

1. Having read the story, "Song of the Kapa Log" to them in language arts, give them a chance to be creative.

2. Compose with them a class chant for kapa beating.

ART

2. Talk about the clothes these people wear, the surroundings in which they work and the tools and things they use to help provide us with food. Encourage all of them to utilize their entire paper and paint big paintings of their favorite person in the appropriate setting.

3. Share these paintings and mount them for everyone to enjoy. Have each child stand up and share something interesting about his/her person.

4. Contact representatives of the various food producing businesses to serve as guest speakers at the school.

J. Experiencing "kapa" dyeing on a small scale to tie in to the lesson on clothing needs.

Materials needed:
Paper bags or swatches of pellon fabric
Pan of water
Dried hala fruit (brushes)
Natural dyes

Resource: See DOE/OIS, Resource Units in Hawaiian Arts and Crafts for more information on kapa making and designing.

1. Have the children bring in fruits, leaves, roots and flowers and experiment with dyes. See Appendix Unit II-L, p. 128 for information on Hawaiian dyes.

2. Encourage the children to try a variety of natrual elements brought in. As they discover colors, have them paint a small square of paper toweling. Label the dye source on each towel.

GAMES AND RECREATION

10. Bend your left wāwae and your right elbow.

As the children get better, double directions can be given so that listening and following directions improve. Have the children create many more directions and let them be the "teacher."

B. Bean bag games

1. Give each of the children a bean bag. Ask them: What can we do with this bean bag? Write their responses on a chart.

2. Introduce some equipment that can be used with the bean bag such as a rubbish can or a chair. Have the children create more games using these things that can be found in a home.

E.g.
Throw the bean bag into the waste can from three feet back. Make it more difficult by increasing the distance.

C. Other 'ohana games

Other games and recreational activities which the students can share with their 'ohana can be found in Appendix Unit II-S, p. 133-134.

SOCIAL STUDIES

5. Families depend on many workers to supply their need for food. Talk about some of these workers.

   a. lawai'a - fisherperson
   b. mahi'ai - farmer
   c. kahu hānai pipi - rancher
   d. puhi palaoa - baker
   e. mea kū'ai - grocer

6. Have the children go to the library to find books with pictures of farming and fishing of long ago and of today. Share these in class.

C. Discuss the need for clothing

1. Have available some clothing or department store catalogs. On the bulletin board, mount 3 labels: play clothes, school clothes, dress-up clothes.

2. Have the children cut out pictures for each category and mount them on the board under the appropriate label.

3. Talk about how people determine what to wear. Have the children name some criteria, like:

   a. weather
   b. purpose (play, sleep)
   c. occasion (formal, informal)

4. Show them pictures of people who live in cold places and in very hot places, and then have them generalize about how people provide for clothing.

LANGUAGE ARTS

5. An effective chart for the bulletin board might consist of the following:

Our Favorite Foods

Picture	Eng. Name	Ethnic Name
	Baked pig	Pua'a kālua (Hawaiian)
	Pickled cabbage	Kim chee (Korean)

6. Encourage all ethnic groups represented in class to contribute at least one food to the list, if possible.

V. Reading and discussing a legend that describes the making of clothing in early Hawai'i.

A. "Song of the Kapa Log."
Pūku'i: The Water of Kāne.

1. Ask: What did the Hawaiians wear? (Show them pictures of kapa worn by men and women.)

2. How do you think they made this cloth? (Children will predict or guess.)

3. Show them a piece of kapa. Let them imagine themselves wearing it

4. Talk about comfort; keeping it clean.

5. Discuss roles in the process of making the kapa.

HEALTH

e. Talk about ethnic blending.

4. Why is food so important to us?

C. Ask:

1. What are some of the things we do to take care of our bodies? (eat, sleep, exercise, etc.)

2. What did you have for dinner last night? (List their answers on a chart.)

3. Which of these foods were eaten by the early Hawaiians? (Underline their predictions.)

4. How many of you have been to a lū'au? What foods do they serve at a lū'au? (List their answers on another chart.)

5. Which foods are good for you? Which of these foods were eaten by the early Hawaiians? (Underline their inferences.) Encourage the selection of lū'au (green leaves of kalo, rich in minerals and vitamins.)

D. Research

1. Have the children go home to ask their parents and relatives for a list of foods eaten by the early Hawaiians.

2. Read excerpts from the following resources.

   a. Mitchell, Resource Units in Hawaiian Culture. pp. 86-107.

MUSIC

E.g.
I beat upon the wauke bark
With my kapa beater
Making beautiful kapa
For my 'ohana

3. If a kupuna is available, have him/her work with the children in composing other simple chants and in learning to pronounce the simple Hawaiian words correctly.

4. Using kāla'au or dancing sticks or rhythm sticks, have them create rhythmic sequences within small 'ohana groups.

5. Give them a chance to practice their rhythms. Take them on the school grounds and have them go off in their 'ohana to practice their own rhythmic sequences.

6. Have each 'ohana hō'ike (share) their creations using the class chant.

Culmination:

Plan a hō'ike based on all of their experiences in this unit on family living. Have the children perform the songs and dances learned and incorporate the concepts learned in the other subject areas into the narration for the hō'ike.

ART

3. When they have selected the color they like best, have them produce enough to dye their "kapa."

4. Make the "kapa" by cutting the paper bags into 10" squares, crinkling them, and then soaking them in the dye pan they choose.

5. The children may choose to decorate their "kapa" with simple designs, using the hala brushes. Show them some kapa designs. See Appendix Unit II-M, p. 128. See also Feher. Hawai'i: A Pictorial History, pp. 77-79.

6. Have the children experiment on scratch paper before painting on their "kapa" piece. They need to practice using the brushes.

7. Dry the "kapa" pieces, then mount them on a 12" x 18" sheet of paper. Have the children write the source of the dye colors under the kapa piece.

8. Evaluate the experience. Have the children share their experiences and how they would survive if they had to produce their own cloth. Relate these experiences to those of the Hawaiians of earlier times as studied in language arts section V.

FOOD AND NUTRITION

- The following activities can be used along with those in Nutrition Education Teacher's Guide, pp. K-1 - K-21 and I-1 - I-56.

I. Awareness of the variety of foods we eat

1. Have available some cut-outs of a variety of foods. Show the children the pictures and have them name the food and tell whether it's:

   a. animal or plant
   b. from a living or non-living source
   c. go, grow or glow food

2. Have three blank charts on the chalk board. Write "Go" "Grow" "Glow" on the charts. As each food is discussed and categorized, have a volunteer glue it on the appropriate chart. The children will learn very quickly the difference between vegetable (glow), protein (grow) and carbohydrate (go) type foods.

3. Continue categorizing as the children bring in more food pictures.

4. This is a good activity in which to teach the colors. Have them verbalize the colors of some of the foods. As they say the colors in English, introduce the Hawaiian name for that color. Set up a color chart similar to the one below. As the colors are introduced, write the Hawaiian word in the appropriate column. See Basic Vocabulary List, pp. 146-150.

SOCIAL STUDIES

E.g.
The weather determines how much clothing people wear.

The activity determines what kind of clothes to wear. Etc.

D. Discuss the need for shelter

1. Show pictures of different shelters such as a house, a bird house, an apartment building, a bee's nest, a trailer, an igloo, a tepee, a condominium, etc.

   a. Have the children identify each of them and tell who or what lives in it.

   b. Have them tell whether they have seen such a shelter.

   c. Have them think about whether it can be found in their neighborhood.

   d. Ask them:

      1) Which pictures might be homes for many 'ohana and which for only one 'ohana?

      2) Where do we find apartments, in the country or in the city?

2. Show them pictures of early Hawaiian houses. See Appendix Unit II-R, p.132 for a picture of a kauhale (housing compound).

   a. Talk about why the homes were built that way.

LANGUAGE ARTS

6. Show them an i'e kuku (kapa beater).

7. Read the story or tell the story dramatizing parts of it using the artifacts named in the story.

8. Discuss:

   a. Was the kapa beater proud of her hana?

   b. How can you tell?

   c. How serious are you about your hana today?

B. Culmination

Take a length of cloth about 1½ yards long and 12" wide and demonstrate how the Hawaiian men wore a malo. Use a pareu or lavalava cloth (4-6' x 3') to show how the Hawaiian women wore pā'ū. For directions, see Titcomb, Margaret, The Ancient Hawaiians: How They Clothed Themselves, pp. 36-41. Have the children share how they feel about wearing the clothing styles of the early Hawaiians.

HEALTH

   b. Ihara, "Life in Ancient Hawai'i." Bishop Museum Bulletin 15.

   c. Curtis, Life in Old Hawai'i, pp. 43-81.

3. As information is gathered, circle the foods on the Hawaiian Food Chart and add any new foods.

4. Talk about how the Hawaiians cooked their food. Some of the children may know how to cook in an imu (underground oven).

5. Describe briefly how the food was cooked in an imu.

6. Show the children pictures of food cooked in an imu.

7. Have them look at the pictures in Feher. Hawai'i: A Pictorial History, pp. 37-38. Have them notice the clothing worn by the men preparing the food. Encourage the children to recall what this loin cloth is called (malo).

8. Ask:

   a. Why did the men wear so little clothing?

   b. What did they sleep in?

   c. What do you suppose they wore to a lū'au?

   d. Do we wear the same kind of clothes to all three functions mentioned above?

Nā Waiho'olu'u (Colors)

Color	English	Hawaiian
	Red	'ula'ula
	Green	
	Yellow	melemele
	Blue	

B. The foods individuals call "favorite"

1. Using the food charts and their own experiences, have the children talk about the foods they like. Some of these foods will be ethnic foods such as Chinese seeds, sushi, kim chee, etc. Identify those that are "Hawaiian."

   a. Talk about healthy snacks.
   b. Talk about problems when one eats too many snack foods.
   c. Have the children name some snack foods they eat. List them on a chart.
   d. Have the children determine which snack foods are "healthy" snacks.

2. Have the children keep a list of all the foods they eat at breakfast, lunch, dinner, and snack times. See Appendix Unit II-I, p.124 for a record chart. This may be a 6-day record or a record for however long you choose.

3. Meet with each child and evaluate the foods each child eats. Encourage them to eat nutritionally.

C. Size determines amount one eats

1. After everyone has completed their food intake charts compare the amounts one child eats with the amounts another child eats.

2. Talk about the effects of food intake and exercise on body size. Encourage the children to become more conscious of exercise and good nutrition and their effect on a person's health--mental and physical and emotional.

3. See Nutrition Education Teacher's Guide for more activities.

SOCIAL STUDIES

b. Have the children predict the kinds of materials that were used to build the houses.

c. Introduce the Hawaiian word for house - hale and explain that the Hawaiians used several one room hale to form the kauhale or housing compound.

3. Talk about why 'ohana live in a variety of environments.

   E.g., Near the kai (sea); in the uka (uplands); on the kai in boats; in the desert; on the rivers or riverboats.

4. Have the children go to the library to find pictures of different shelters located in a variety of places. Set up a bulletin board of pictures.

5. Discuss the materials used in building houses.

   a. Using the pictures on the bulletin board, talk about the materials that are used in house building and the many workers involved in building a house today.
   E.g., carpenter, plumber, painter, electrician, telephone installer, carpet layer, etc.

   b. Compare house building today with that of early Hawai'i and with that of early America (the Indians).

6. Talk about addresses:

   a. Does your house have a number on it?

   b. What is the number for?

   c. What else do you need beside the number? (street name)

   d. Why do we need addresses?

   e. Have the children all learn their home addresses, especially the name of their street.

HEALTH

9. Encourage the children to look at the books in the reading center to see what people in other countries wear to these types of functions.

Culmination:

Read excerpts from books that tell how families in different countries provide for the needs of the children. Bring in samples of food, clothing or customs that reflect another culture.

SOCIAL STUDIES

7. On-site experience

Plan a field trip to a location where the children will be able to observe a variety of shelters.

E.g. Condominiums
House boats
Apartments
Town houses

a. Point out different hale as you ride along the highway.

b. Stop to see a house in the process of being built. Point out the materials, workers, general construction, equipment and tools.

c. Visit the Bishop Museum or any other location that has a Hawaiian hale, such as the Polynesian Cultural Center. Have the children touch the pili thatch, the mats and the various elements of the house. Encourage questions. Give the children some experiences in making something for a Hawaiian hale. For example: have them make a Hawaiian broom ... pūlumi nī'au. This can be done as a kōkua project under the direction of a kupuna with everyone contributing to the production of one or two pūlumi.

SOCIAL STUDIES

8. Talk about historical things that have happened in your area.
E.g.
Waimea, Kaua'i and Kealakekua, Hawai'i - First recorded contacts between Hawaiians and westerners.
Kohala - Birth place of Kamehameha the Great.
Lāhaina, Maui - Capitol of the Hawaiian kingdom during the whaling period.
Kūkaniloko, O'ahu - Birthplace of ali'i.
Kalaupapa, Moloka'i - Hansen's Disease colony where Fr. Damien worked for the improvement of conditions for patients afflicted with the dreaded disease.

The children should be aware of significant occurrences in the area in which they live.

a. Show them pictures of historical people and events.

b. Talk about holidays and celebrations that have been set aside for these historical figures and events.

E.g.
Kamehameha Day
Discoverer's Day (Early Polynesians and Captain Cook as well as Columbus.)
Prince Kūhiō Day

SOCIAL STUDIES

9. Culmination:

a. Plan a field trip to visit some historical sites in the community. Read excerpts from books about the historically significant personalities who lived in the area at some time in history. Prepare the children for the trip by having them raise questions about the area and the historical figure(s).

b. Upon their return from the trip, have them express their feelings by painting a picture of what they think might have happened long ago.

c. They may also express their feelings by composing simple poems.

These poems may be translated into Hawaiian and chanted with the kōkua of the kupuna.

d. Have the children create simple hula motions for their chants. See Appendix Unit II-T, p. 136 for a sample chant.

KALO (TARO) PLANT

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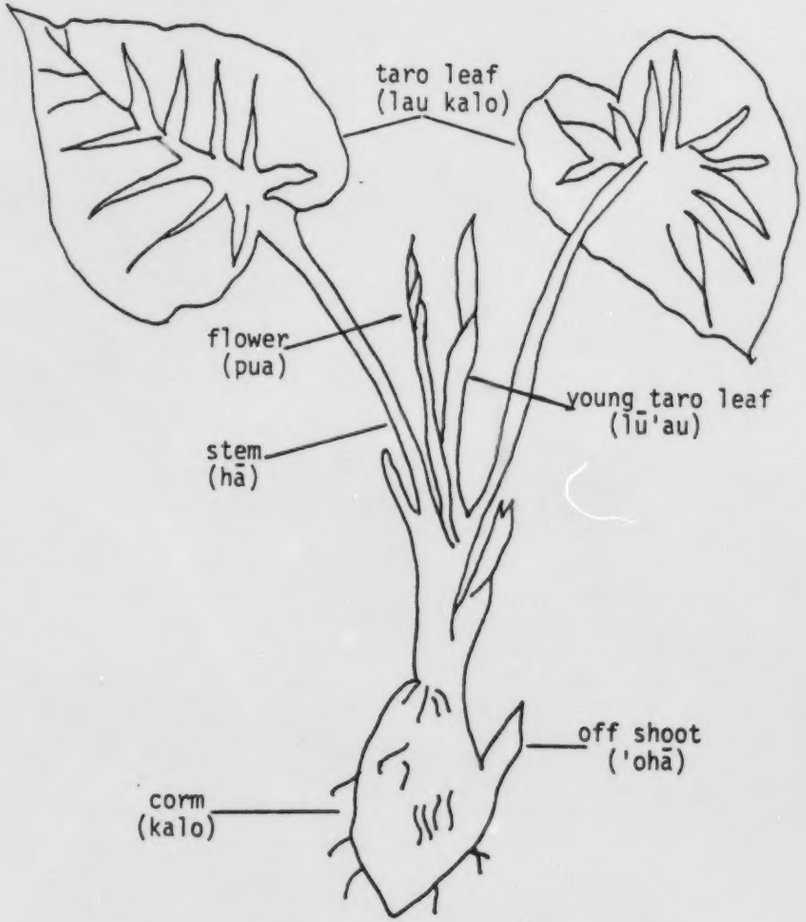

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Mo'olelo O Hāloa

(Story of Hāloa)

Retold by Māhealani Pescaia
Institute for Hawaiian Culture Studies

Many years ago, when there were only the heavens and the earth, Wākea (skyfather) kept watch over the heavens and his wife, Papa (earthmother) ruled the earth. Wākea fell in love with a beautiful wahine (young maiden). A keiki (child) was soon born to Wākea and this beautiful wahine but the kamaiki (baby) was pupuka (ugly) and deformed. The baby died soon after birth. The keiki (child) was buried close to the house in the eastern corner.

Soon a strange plant sprouted from the spot where the the keiki was buried. Its broad green leaves grew on long stalks that swayed in the breeze. The plant was supported by a bulbous corm which produced many 'ohā (offshoots). It was the kalo (taro) plant. They named this first born keiki kāne (son) Hāloanaka because of its naka (quivering) leaves and hāloa (long) stems. The kalo continued to grow producing many keiki (offshoots) called 'oha. These keiki were planted and more 'ohā were produced until bountiful amounts of kalo were growing in Hawai'i.

Ho'ohokuikalani and Wākea were soon blessed with another keiki. He was also named Hāloa after his older brother. He had many 'ohā or children and his descendants were the Hawaiian people and their leaders.

A strong bond holds people and the kalo. The old Hawaiians say that it was the will of the gods that Hāloanakalaukapalili (long stemmed trembling leaf) was born first for he provided the necessary food for the Hawaiian people who came later.

In reverence to this older brother, the people of Hawai'i considered the kalo as a very sacred plant. Nā wāhine (women) were not allowed to handle the kalo at all. When the poi bowl was placed on the table, the people were not allowed to argue or speak any kind of evil while eating.

The kalo plant with its 'ohā is likened to a family with its keiki. Thus the term 'ohana was used to include all members of the family clan, nuclear and extended.

'ohā - offshoot "That which is composed of offshoots."
-na - nominalizing suffix

CHILDREN OF THE 'OHANA

by Marilyn Okumura and Māhealani Pescaia
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The 'ohana or extended family included: 1) mākua who were the parents and all relatives of the parent generation (aunts and uncles); 2) kūpuna who were grandparents and all relatives of the grandparent generation; 3) keiki who were the children in the 'ohana who considered themselves brothers and sisters to each other regardless of natural parentage (Pūku'i: 162); and 4) 'ōhua who were unrelated dependents and helpers.

In the 'ohana the hiapo or first-born child had his/her future clearly predestined before birth. Rarely was the hiapo reared by his/her natural parents. The hiapo was the "living history book", who memorized the family genealogical chants, social and religious customs, kapu and specialized skills and knowledge. He/she was to assume the responsibilities of the haku (senior family member) in times of family illness, dispute and other family crises. As a result of his/her position, the hiapo often also became the favorite of the kūpuna. (Pūku'i:51)

The grandparent generation in the 'ohana had the privilege of taking as hānai (adopted child) the hiapo of one's children. The feeling was the hiapo belonged to the kūpuna and the natural parents had the child on "loan" until he/she was given to the grandparents. The grandparents' responsibility for the child took precedence over that of the parents. If the first born child was a male, he was taken by relatives on the husband's side. If the firstborn was a girl, she was taken by those on the wife's side. Those who took the child taught him/her to do the work skillfully. Sometimes these children were not allowed to work at all. They became the kūpuna's favorite and were hand fed by their kahu (attendant). They were the punahele (favorites).

When talking to each other, the terms for brothers and sisters were used for address as well as being descriptive. However, a son would not address his male parent as "father" because family member terms were only descriptive. Relatives, whatever their relationship addressed each other by name. A grandparent was correctly addressed as kupuna in the old days. Kūkū/tūtū, derived from the word kupuna, became more frequently used terms of endearment for grandparent. (Handy: 44-45)

A ceremony to decide whether or not a child was ready to be weaned placed the decision with the child. A mother and child would sit facing each other with two stones or bananas representing the mother's breasts placed between them. A prayer to the god Kū and his wife Hina was offered by a third person asking that the baby will no longer wish for his/her mother's milk. If the child reached for the objects and tossed them away, he/she was ready to be weaned. If the child did not toss the objects away, nursing continued and the ritual was repeated again later. (Handy: 88-89)

When a male child was born, he was taken to the hale mua (men's eating house) where he was dedicated to the gods. If he was the son of an ali'i he was taken to a heiau to be dedicated. There his piko (umbilical cord) was cut and the placenta was washed in water and was buried by the kahuna in a secret place where it would not be disturbed. The child was bathed, wrapped in kapa and taken to the kuahu (altar) and dedicated to the gods.

When the male child was about five years old, a special ceremony was held. Up until this age, boys did not wear malo and ate with the women and girls in the hale 'aina (women's eating house). The ceremony called "Kā i mua" or "thrust to the mua" changed this situation. The boy was given his first malo at this ceremony and could join the men in the hale mua (men's eating house). A female child did not have such special ceremonies as she moved from babyhood to childhood or to adolescence.

In the Hawaiian life cycle there did not exist any form of ceremonial ritual of initiation into manhood. At age seven or eight a boy was circumcised (kahe ule) by a skilled kahuna and a feast was held. There was no significance to this event other than that the circumcision facilitated cohabitation and enhanced pleasure. (Handy: 94)

If a child showed a special aptitude in an art, he was sent to live with a kahuna. Training started at an early age and a boy training to be a kahuna (expert) was placed under strict kapu. His food utensils, water gourd, clothing, bed and house were considered sacred. He was not allowed to mingle with other people and especially not with women. After his training was completed and the cleansing had been performed, he was allowed to associate with other men. But, he had to keep himself free of women and had to abide by all of the kapu taught him by the kahuna (expert). Somehow, the kahuna usually knew when his student had broken a kapu. To observe ALL the kapu well was to learn ALL of what the kahuna had stored in his head. (Handy: 90)

Grandparents had special affection for certain children who were attractive and charming. These children were made punahele (favorites). They were given special dishes and the best of everything. In Ka'ū, a "carnival" was held every few years for the display of the punahele of the kūpuna. (Handy: 101)

Each child had duties according to his/her size in such activities as planting and fishing, house-building, preparing feasts, working on irrigation ditches, kalo terraces, walls and on ponds. A child's age was determined not by years but by the tasks he or she could do. For example:

"The size that enables him to carry a water bottle."
A two-year-old was given a small gourd full of water to carry from the upland.

"The size that enables him to carry two coconuts." (age five or six)

"The size that enables him to carry a smaller member of the family on his back." (age ten) (Handy: 178)

Children learned by watching and doing. To ask questions was considered bad manners. Children were taught that certain gestures were rude, offensive and might even bring death as an offended person might consult a sorcerer by way of revenge. Treating parents and grandparents with utter disregard of their feelings was not acceptable. Children were taught that they were not to behave in a bold manner toward strangers, ask for things, go through the premises of others without permission, claim something that was not one's own. These rude behaviors were called maha'oi. For children to interrupt a conversation was rude. The head was regarded as sacred; therefore, to pull the hair or strike the head of another was considered an insult. (Handy: 188-91)

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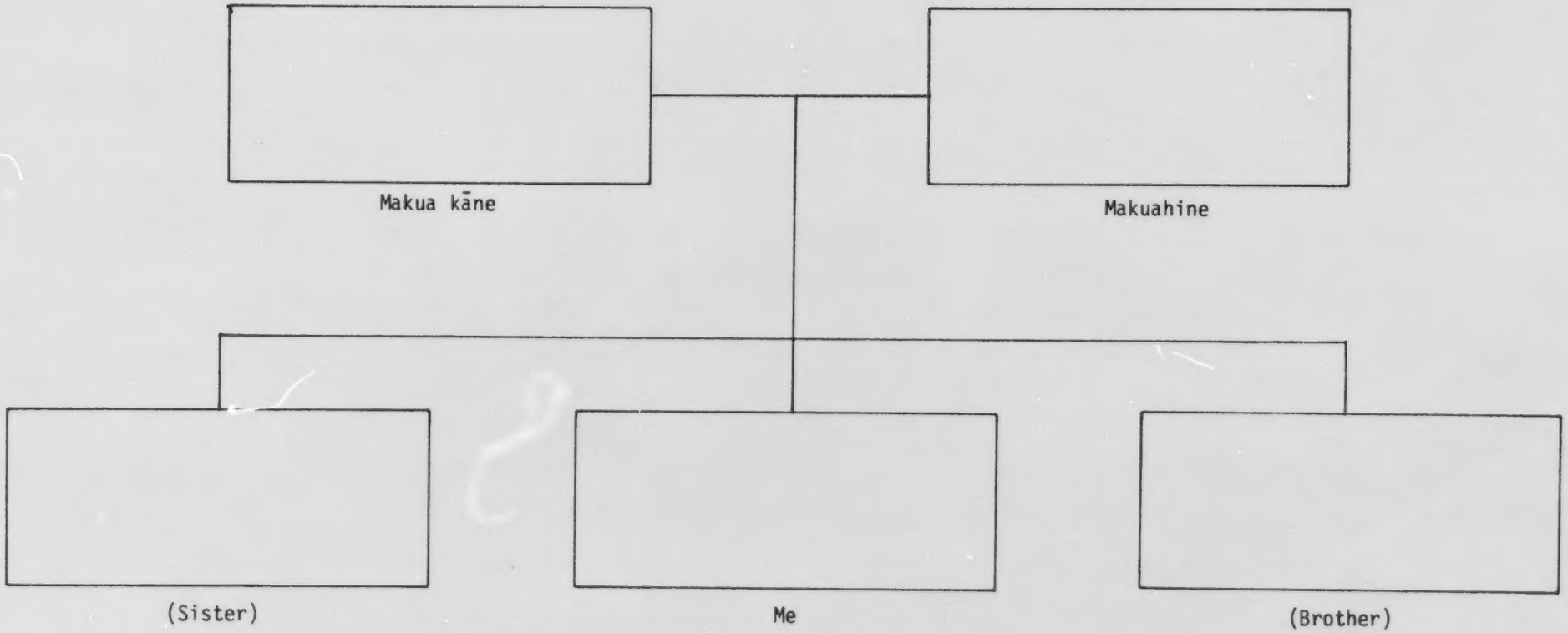
Mo'o Kū'auhau
(Genealogy)



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KAPU SYSTEM

by Māhealani Pescaia and Lokomaika'iokalani Snakenberg
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Society in ancient Hawai'i was strictly regulated. There were many kapu (rules), based on the concept of mana (spiritual power and religion). The kapu system kept society secure by identifying what people could do and what they couldn't do. It insured the subordination of the lower classes thus enabling the ali'i and kāhuna (priestly class of experts) to maintain their power.

The Hawaiians believed that the kapu were made by the gods and interpreted by the ali'i and kāhuna who were also required to observe the kapu. There was a strict kapu placed on all of the personal effects of an ali'i. No one was allowed to touch the clothing or anything else that the ali'i had touched except for the kaukauali'i (lesser chiefs) who were assigned to the care of his belongings and personal effects. The Hawaiians believed that any kind of contact with a person of lesser rank caused the mana (spiritual force) to be drained off. To prevent this from happening severe punishment was dealt to those who broke the kapu. The ilāmuku (law officer) sought out kapu offenders and saw to it that they were put to death by strangulation, clubbing, stoning, burning or drowning. There was no trial, no probation, no compassion. Often, psychological guilt on the part of the offenders caused their death before the ilāmuku got to them. They knew that the wrath of the gods was tremendous and this preyed heavily on their minds.

The one safety valve which existed to prevent the kapu system from being totally oppressive was the pu'uhonua (place of refuge and forgiveness) which was established in each moku (district). Probably the most famous example is the Pu'uhonua o Hōnaunau, a large restored area in Kona Hema (South Kona), Hawai'i which is now part of the U.S. National Park System. This, however, is only one of many pu'uhonua which existed. If a kapu breaker were able to reach the enclosure of the pu'uhonua ahead of those seeking to kill him or her, the kāhuna would then provide shelter, protection and forgiveness which would soon permit the former kapu breaker to reenter the community and the 'ohana (family) in safety. The akua (gods) had been appeased through the prayers and rituals of the kāhuna and therefore kānaka (humans) had no further need to punish the offender.

There were many kinds of kapu interwoven with governmental, societal and religious organizations. Some of these were:

1. General kapu: declared at certain times by the chief to honor the gods or to celebrate important events.
2. Common kapu: the people had to stop all work and attend religious services of the heiau.
3. Strict kapu: all of the people had to remain inside their houses. All of the animals had to be muzzled and no one was allowed to make a sound.
4. Permanent kapu: places frequented by the king were kapu to the common people and kauā (outcasts).
5. Certain areas were kapu to men such as the men's eating house and worship houses. Certain areas were kapu only to women such as the hale pe'a (menstrual house).

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The kapu system began to break down after Kamehameha the Great died. The Hawaiians could see that the foreigners or haole ate together without the wrath of the gods falling upon them.

From the time of Captain Cook's arrival, Hawaiians noted the disparity in the kapu system so when Kamehameha I died, the strength of the kapu system began to deteriorate. Finally, in November of 1819, Kamehameha II, Keōpūolani(his mother) and Ka'ahumanu (his stepmother) sat together for the first time to eat, thus breaking the long established eating kapu ('ai noa). This was followed by the breaking of more kapu until the system began to fall apart. This breakdown in the kapu system was also a breakdown in any formal religious practices of the people, making it easier for the missionaries to fulfill the spiritual needs of the Hawaiians when they arrived in April, 1820.

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KA 'OHANA

THE FAMILY

kūpuna

grandparents

kupuna kāne

mākua

parents

makua kāne

kamali'i

children

keiki kāne

Ho'omāka'ika'i/Explorations '81, pp. 56-57.
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kupuna wahine

makuahine

kaikamahine

'ohana

family

kamaiki

baby

'O Ku'u 'Ohana Kēia

Tune: The Farmer in the Dell

Lyrics: Mililani Allen
Hawaiian Studies District Resource Teacher
Leeward District Office

F	
'O ku'u 'ohana kēia	This is my family
'O ku'u 'ohana kēia	This is my family
C7	
Eia ku'u 'ohana i loko o ka hale.	Here is my family in the house.
F	
Eia ka makua kāne	Here is father
Eia ka makuahine	Here is mother
He kanaka ikaika	A strong person
C7 F	
He wahine e hana nui.	A hard working woman.
F	
Eia ke kupuna kāne	Here is grandfather
Eia ke kupuna wahine	Here is grandmother
C7 F	
E a'o mai kākou mai nā kūpuna.	We learn from the grandparents.
F	
Eia ke keiki kāne	Here is brother
Eia ke kaikamahine	Here is sister
C7 F	
E no'ono'o pono me ke aloha.	Think properly with love.
F	
Eia ku'u 'ohana	Here is my family
Eia ku'u 'ohana	Here is my family
C7 F	
Eia ku'u 'ohana i loko o ka hale	Here is my family in the house.

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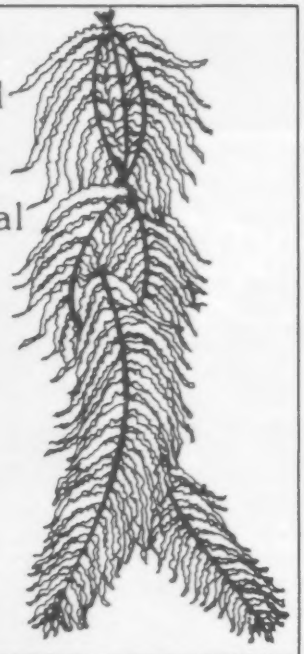
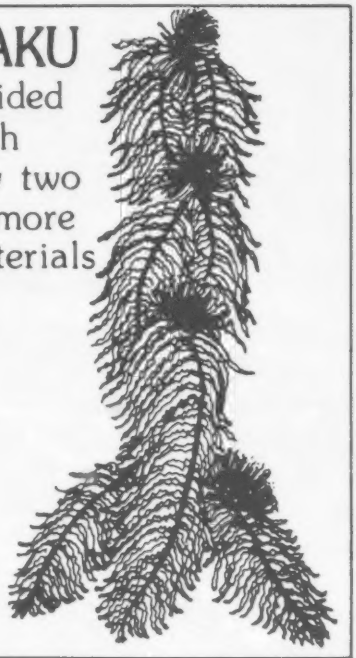
Methods of Making Lei

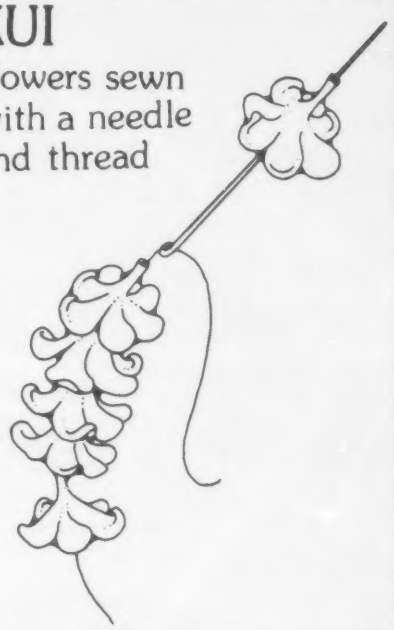
HILI
braided with one material only

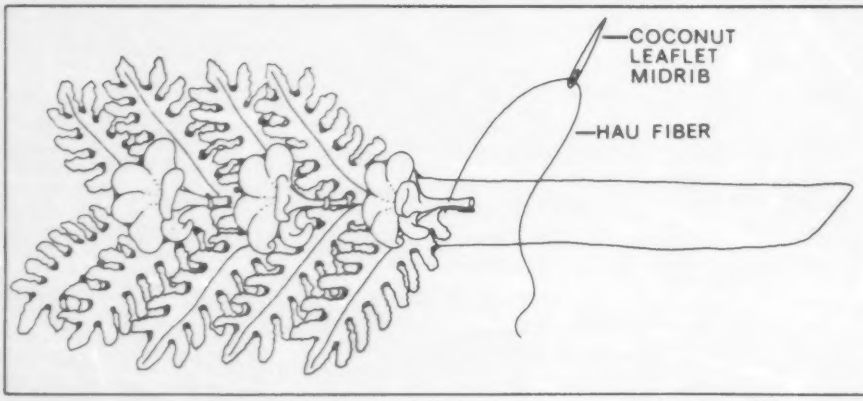


HAKU
braided with any two or more materials



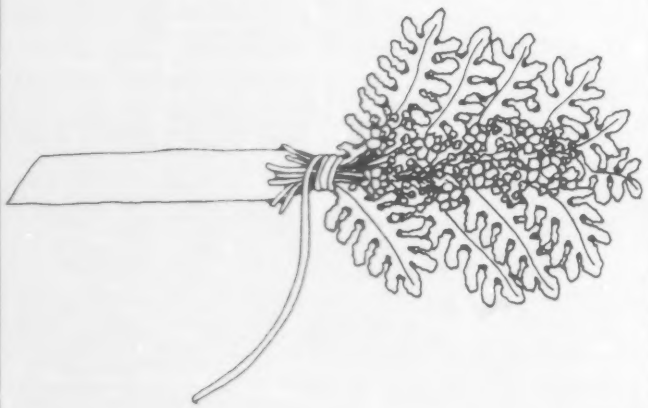
KUI
flowers sewn with a needle and thread





HUMU PAPA
fern and flowers sewn onto a backing

WILI
fern and flowers tied onto a backing



LEI LĀ'Ī
leaf midrib removed; blade torn lengthwise, stripped and tied

Grades K-1, Appendix Unit II-H

Ho'omāka'ika'i/Explorations 1981, p. 112.
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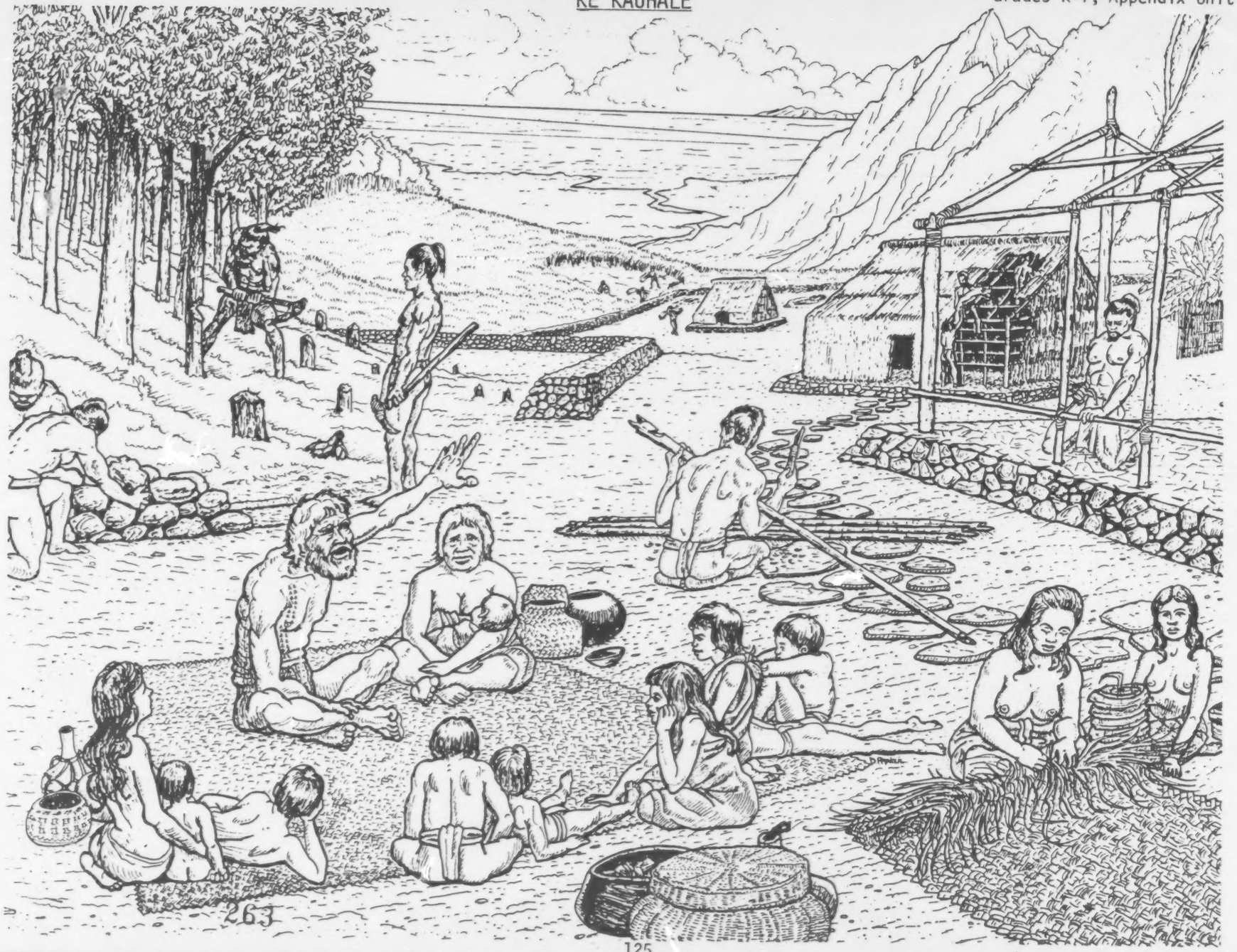
MY FOOD CHART

MEALS/SNACKS	PŌ'AKAHI (Monday)	PŌ'ALUA (Tuesday)	PŌ'AKOLU (Wednesday)	PŌ'AHĀ (Thursday)	PŌ'ALIMA (Friday)	PŌ'AONO (Saturday)
BREAKFAST	Time:	Time:	Time:	Time:	Time:	Time:
SNACKS						
LUNCH	Time:	Time:	Time:	Time:	Time:	Time:
SNACKS						
DINNER	Time:	Time:	Time:	Time:	Time:	Time:
SNACKS						

KE KAUHALE



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NĀ MEA 'AI PUNAHELE

SOME FAVORITE FOODS

In this activity, children should come to recognize that different people have different likes and dislikes in many areas of life, including food choices. With the cultural and ethnic mix which we experience growing up and living in Hawai'i, we can become used to and enjoy foods originally associated with certain ethnic groups. Of course, many of our children in the modern generation are not so familiar with foods from their own ethnic background and may choose modern "American" foods and fast foods and snacks as their favorites.

Children should be encouraged to develop a sense of adventure in the area of trying new foods and ethnic foods which may be unfamiliar to them. As the food charts are developed in this activity, the teacher should encourage the children to talk about why they like and dislike certain foods and should try to motivate them to sample ethnic foods prepared for the students by parents or other community resource persons during food tasting activities in the classroom or cafetorium.

The following list of sample favorite foods which might be suggested by the students during this activity is divided in three parts. The first part lists foods for which there is a traditional Hawaiian or Hawaiianized term. The second part offers a list of modern foods and snacks for which Hawaiianized names have been created but which names are probably unfamiliar to the native speaker kūpuna working in the schools. The third part consists of a limited variety of ethnic foods which many local people enjoy in Hawai'i. Every attempt has been made to spell the names correctly but since some have been spelled phonetically, the spelling may vary from what the reader is familiar with.

Part I:

poi	*	aku/'ahi	tuna	*	kokoleka	chocolate	*	niu	coconut
limu	*	'aikalima	ice cream	*	laiki	rice	*	niu haohao	spoon meat coconut
kūlolo	*	'alani	orange	*	laiki pa-		*	pipi	beefsteak
haupia	*	'āpala	apple	*	launu	brown rice	*	pipi kini	corned beef
'opihi	*	'aka'akai	onion	*	lau'ai	salad	*	palaoa	bread
wana	*	i'a maka	raw fish	*	manakō	mango	*	palaoa	wheat (brown)
laulau	*	i'a malo'o	dried fish	*	mea 'ono	cake	*	huika	bread
i'a	*	i'a hāmau leo	oyster	*	mea 'ono		*	pua'a kālua	imu-cooked pig
	*	'ōhelopapa	strawberry	*	kuki	cookie	*	waiū	milk
	*	'ōpae	shrimp	*	mea 'ono		*	waiūpakapa'a	cheese
	*	ula	lobster	*	pua'a	manapua	*		
	*	hē'ī/mīkana	papaya	*	moa koiū	shoyu chicken	*		
	*	halakahiki	pineapple	*	moa palai	fried chicken	*		
	*	kipi kūlina	corn chips	*	na'aukake	Portuguese	*		
	*	kipi 'ualakahiki	potato chips	*	Pukikī	sausage	*		

NĀ MEA 'AI PUNAHELE (SOME FAVORITE FOODS)

Part II:

kūkī	sushi	nūkele	noodles	kapakeki	spaghetti
hamapuka	hamburger	pipi keliaki	teriyaki beef	pika	pizza
na'aukake	hot dog	pipi kalapī	Kal Bi beef	kili	chili

Part III: (Very limited, please add more items as suggested by students and parents and other ethnic groups as represented in your class.)

Japanese	Chinese	Filipino	Portuguese	Samoan	Korean
ramen	char siu	adobo	paõ duce	palusami	kim chee
somen	char siu bao	lumpia	vinga doce	'ulu	kal bi
udon	chow mein	bibinka	bean soup	fa'i	tae gu
sashimi	chop suey			koko Sāmoa	
sushi	dim sum			masi Sāmoa	
sukiyaki	sai min				
tempura	harm ha				
musubi	ginger chicken				
yakiniku	almond cookie				
yakitori	fortune cookie				
mochi	ngao				

HAWAIIAN DYES

Common Name	Hawaiian Name	Part Used	Color	Process/Preparation
Turmeric (Curcuma Longa)	'Ōlena	Young underground stems	Yellow Orange	Raw Cooked or steamed
Indian Mulberry (Morinda Citrifolia)	Noni	Bark of the root Root	Red Yellow	Boiled with lime from coral
True Kou (Cordia subcordata)	Kou	Leaves	Reddish brown	Raw, fresh infusion
Candlenut (Aleurites moluccana)	Kukui	Bark Root Nut	Reddish brown Dark brown Black	Boiled Boiled Roasted nuts
Hoary Abutilon (Abutilon incanum)	Ma'o	Leaves	Green Wine	Raw Boiled
Hawaiian Lily (Dianella Spp.)	'Uki'uki	Berry	Pale blue	Raw
Beggar Ticks (Bidens Pilosa L.)	Ko'oko'olau	Leaves	Yellow	Boiled

Resources:

Mitchell, Donald. Resource Units in Hawaiian Culture. Honolulu, Hawai'i. Kamehameha Schools Press, 1982.

Lucas, Lois. Plants of Old Hawai'i. Honolulu, Hawai'i. Bess Press, 1982.

NĀ 'ĀPI'I

KAPA DESIGNS

Ho'omāka'ika'i/Explorations 1981, p. 89.
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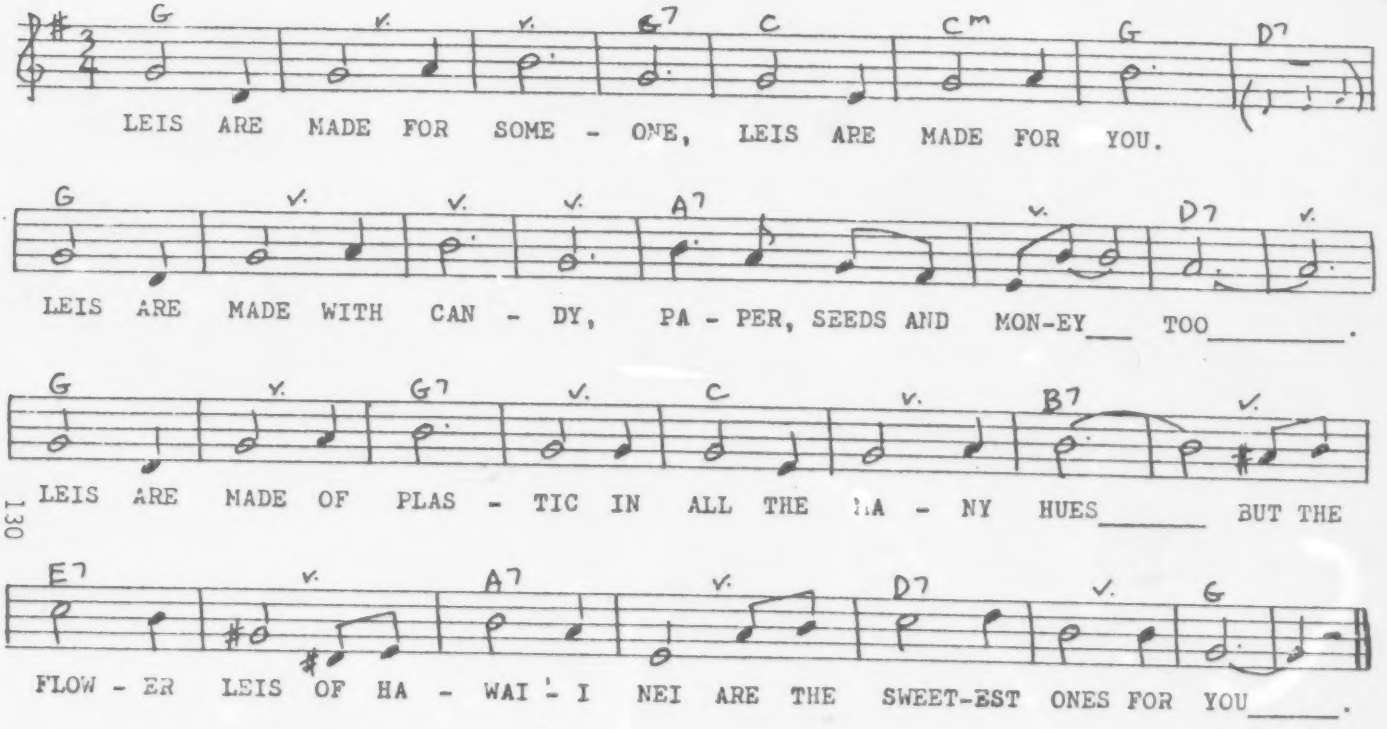
Edna Pualani Bekeart

LEIS


G
C
Cm
D7
A7
G7
E7
LEIS ARE MADE FOR SOME - ONE, LEIS ARE MADE FOR YOU.
LEIS ARE MADE WITH CAN - DY, PA - PER, SEEDS AND MON-EY TOO.
LEIS ARE MADE OF PLAS - TIC IN ALL THE MA - NY HUES BUT THE
FLOW - ER LEIS OF HA - WAI - I NEI ARE THE SWEET-EST ONES FOR YOU.

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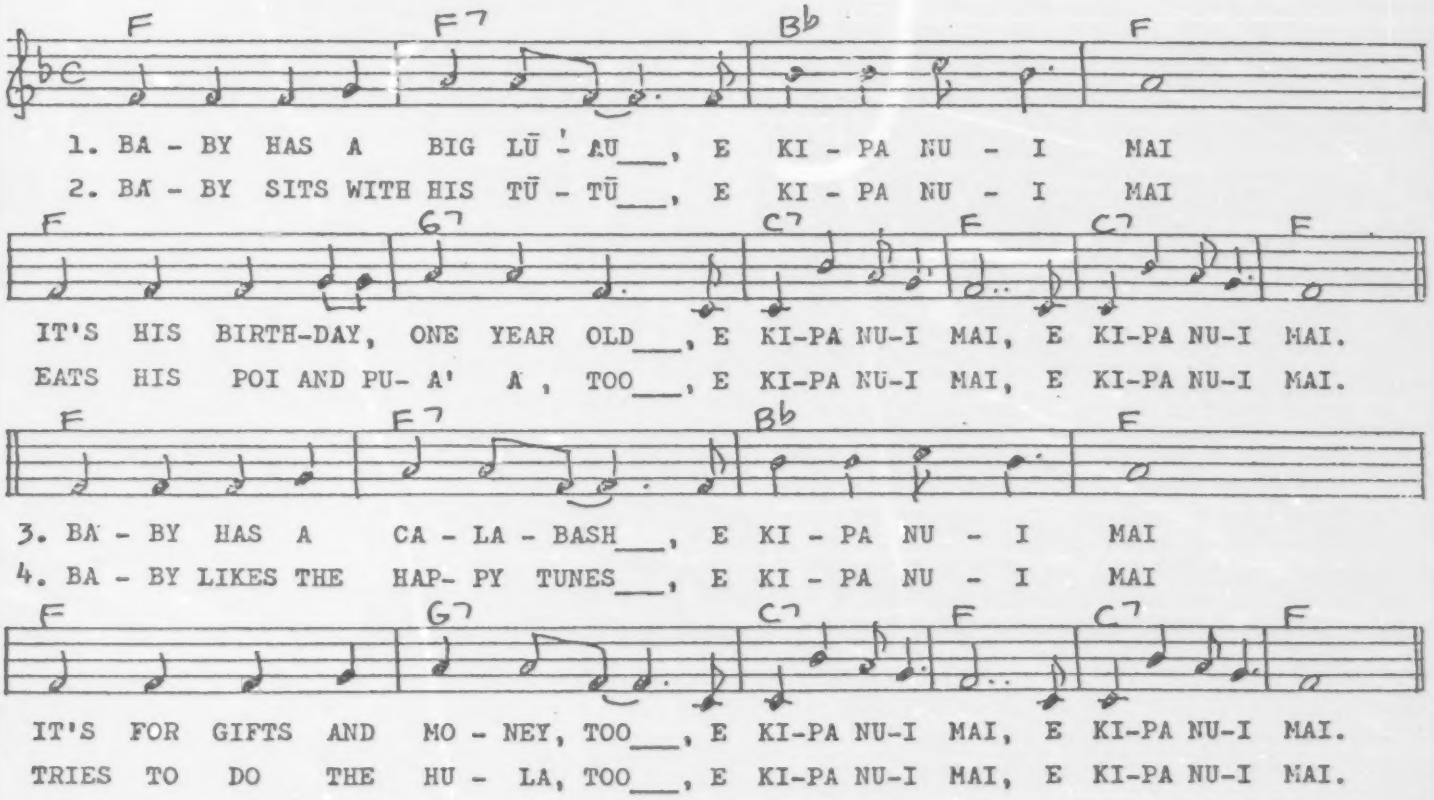
BABY LŪ'AU


F F7 B♭ F
1. BA - BY HAS A BIG LŪ - AU___, E KI - PA NU - I MAI
2. BA - BY SITS WITH HIS TŪ - TŪ___, E KI - PA NU - I MAI
F G7 C7 F C7 F
IT'S HIS BIRTH-DAY, ONE YEAR OLD___, E KI-PA NU-I MAI, E KI-PA NU-I MAI.
EATS HIS POI AND PU- A' A , TOO___, E KI-PA NU-I MAI, E KI-PA NU-I MAI.
F F7 B♭ F
3. BA - BY HAS A CA - LA - BASH___, E KI - PA NU - I MAI
4. BA - BY LIKES THE HAP- PY TUNES___, E KI - PA NU - I MAI
F G7 C7 F C7 F
IT'S FOR GIFTS AND MO - NEY, TOO___, E KI-PA NU-I MAI, E KI-PA NU-I MAI.
TRIES TO DO THE HU - LA, TOO___, E KI-PA NU-I MAI, E KI-PA NU-I MAI.

5. BABY'S DAY IS OVER NOW, E KIPA NUI MAI
GOES TO SLEEP WHILE THE FUN GOES ON, HAU'OLI LĀ HĀNAU
HAU'OLI LĀ HĀNAU.

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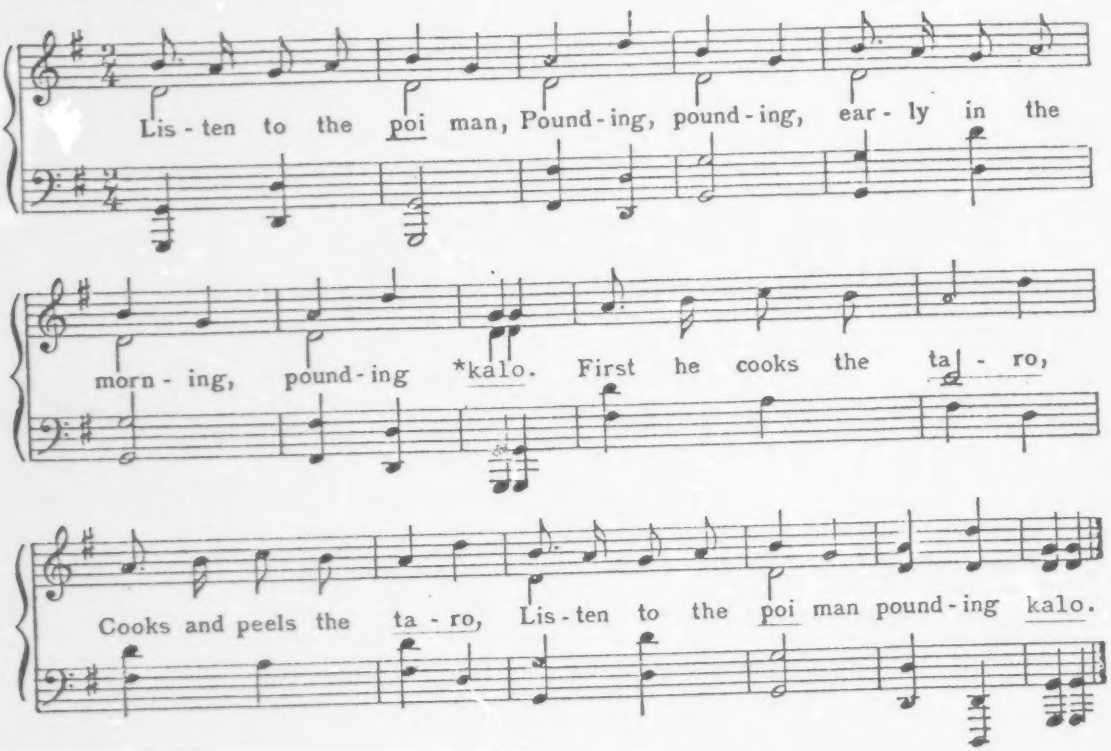
The Poi Man

LETITIA M. WALKER

Adapted by
LETITIA M WALKER


Lis - ten to the poi man, Pound - ing, pound - ing, ear - ly in the
morn - ing, pound - ing *kalo. First he cooks the ta - ro,
Cooks and peels the ta - ro, Lis - ten to the poi man pound - ing kalo.

The Poi Man

G
Listen to the poi man
D7 G
Pounding, pounding

Early in the morning
D7 G
Pounding kalo.

First he cooks the taro
D7 G
Cooks and peels the taro

G
Listen to the poi man pounding kalo.

The Poi Man

G
Ho'olohe i ka poi man
D7 G
Ku'i, ku'i

Early in the morning
D7 G
Ku'i i ke kalo.

First he cooks the kalo
D7 G
Cooks and peels the kalo

Ho'olohe i ka poi man
D7
Ku'i i ke kalo.

* Original version uses the word poi. Kalo has been adapted to be culturally correct.

Tucker, Anna B. Simple Songs for Little Singers (OP).
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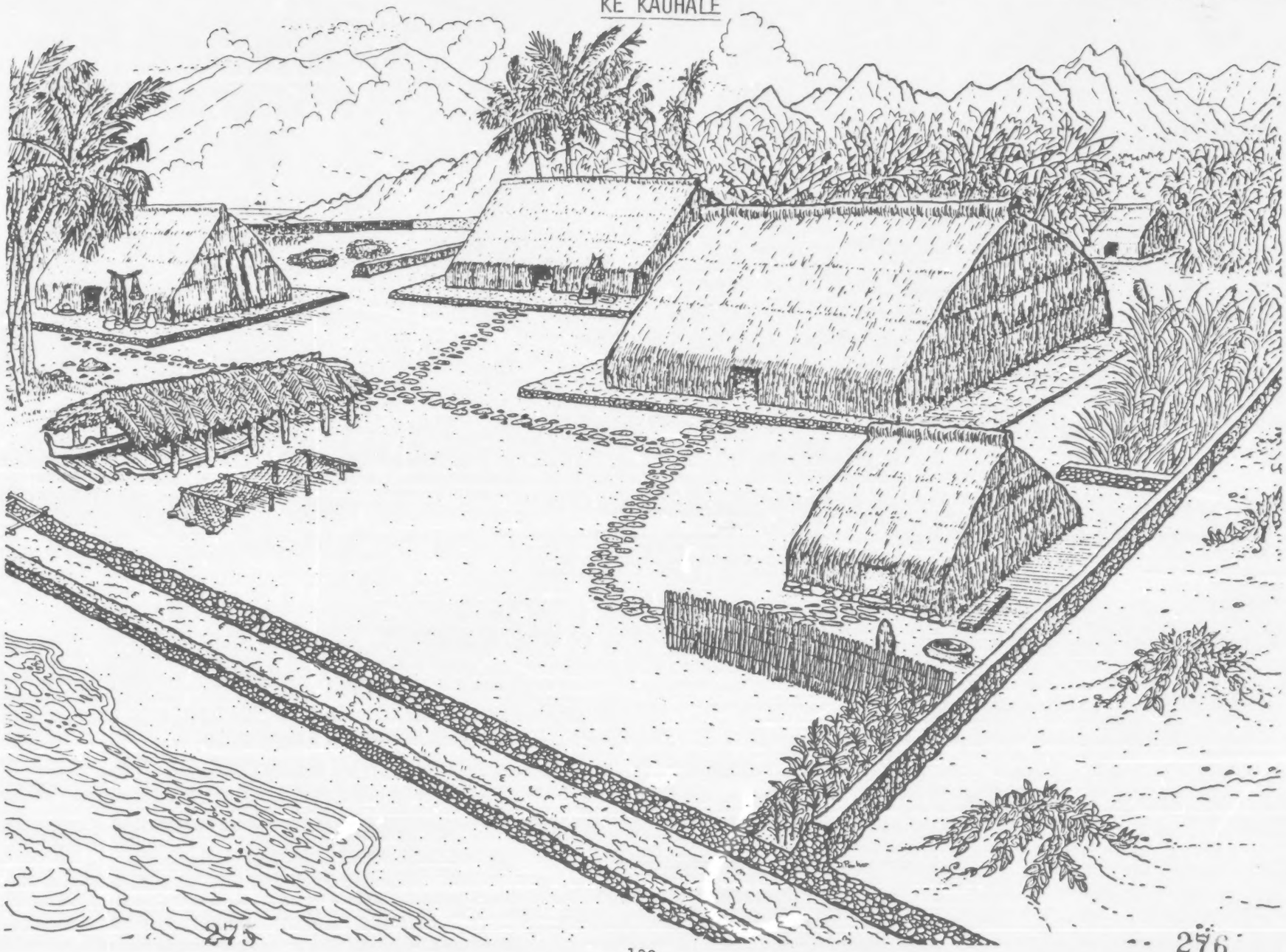
KE KAUHALE



'Ohana Activities

Bean Bags

Use bean bags to play the game of Jacks. Have the children gather small black pebbles or coral from the beaches. Have them choose a group of 2 or 3 to play with. Stress the 'ohana concepts as they commence to play. This game is played just like regular jacks except that instead of bouncing the ball they will toss and catch the bean bag.

Scoop Catch

Using large plastic scoops, have the children play "toss" using a bean bag or a yarn ball as the object to be caught. As their skill increases, the distance between players may be increased or four or more players may be in one 'ohana. (Scoops can be made from plastic detergent ½-1 gallon containers.)

Strike It Back

2 players: 1 batter, 1 pitcher. One player pitches the yarn ball to the batter who in turn tries to "strike it back" with a stocking bat. The object is to improve coordination and concentration.

'Aloia /Alavia

Material needed: a cloth bag about the size of a bean bag with seeds or rice in it. Have the children divide into 2 teams. Each team or 'ohana will select a haku (leader). Each 'ohana meets separately and decides who will hide the real kini (tobacco bag filled with grass or shredded newspaper or today it could be a bean bag). Each team has 1 kini to hide. Then someone calls, "Ho'omākaukau!" (Get ready!) The 2 teams split and intermingle with each other.

Everybody has his/her hand under his/her shirt including the kini holders. On the call "'aloia" the 2 kini holders reveal who they are and try to get each other out by throwing the kini. The person hit is out and another person on his/her team becomes the kini holder. Once a player touches the team's kini he/she can be tagged out. The object of the game is to get all the people of the other team out. Then the game starts all over again with a huddle.

Elephant Ear Seed Game

Number of players: 2 - 6
Materials needed:
Seeds from an elephant ear pod. Number of seeds would vary according to the sophistication of players (i.e. novice players probably would begin with 3 - 5 seeds, then progress to 5 - 10 as their skills are refined).
Entry:
Each player contributes 10 seeds to the game pot. Then players decide who will begin (i.e. Jun Ken Po). The first player puts the number of seeds desired on the top of his hand.
Procedure: Put 3 - 5 seeds on top of hand, curve fingers upwards so seeds do not fall off. With an upward motion, flip seeds into the air and catch them in the palm of hand in midair. Player gets to keep the number of seeds caught. The game continues until all seeds are used.

Broom Hockey

On a rainy day when the children are restless, a classroom game of hockey can be played with a sponge ball and brooms. Gather some brooms from other classrooms to play this game.
Procedure:
1. Divide the class into teams of 3 - 4 players.
2. Move the furniture to the side of the room.

3. Have each member of the 2 competing teams take a broom. The object of the game is to maneuver the sponge ball to the opponents' goal which is an area 2 feet wide designated by tape and centrally located against the end wall.
4. Have all the teams pull numbers. Teams 1 and 2 will play each other first. Teams 3 and 4 will play next, etc.
5. Start the game by placing the ball in the middle of the floor. One member from each team will go to the center while the others stand scattered on the floor defending their goal.
6. The 2 players at center, when the signal is given, must hit the ball with their broom heads and maneuver it into the goal. There must be a goalee for each team so one member must remain a goalee.
7. Safety rules should be set up to safeguard the children in their particular rooms. Encourage hitting the ball gently; the skill is to maneuver the ball, not to see how hard they can hit the ball.
8. When a goal is scored, the next two teams will play, etc. At a given time, play offs can take place.

Words & Music by Irmgard Farden Aluli
Edna Pualani Bekeart

KAMEHAMEHA

CHANT (VOICE ONLY)
IPU RHY. (GOURD)
KA__ - ME - HA - ME - HA___ KE__ - A - LI - I NU - I__
C
I
II
G7
KA__ - ME - HA - ME__ - HA KE A - LI - I NU__ - I NU__ - I. KA NA' I A-U
136
PU - NI, KA NA' I O NĀ 'ĀI - NA, KA NA' I NU - I O HA-WAI-I___ NE___ - I
D7
G7
C
VAMP:
KA___ - ME - HA - ME___ - HA E_____.

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//:Kamehameha, ke Ali'i nui://
Ka na'i aupuni,
Ka na'i o ka 'āina,
Ka na'i nui o Hawai'i nei.
Kamehameha e.

//: Kamehameha, the great Chief://
The conqueror of the kingdom,
The conqueror of the land,
The great conqueror of Hawai'i nei.
Oh, Kamehameha.

KĀHUNA

by Māhealani Pescaia

Kāhuna were the educated professionals of ancient Hawai'i. They were persons of ability who became the educators, scientists, lawyers, doctors and agriculturists. The kāhuna were responsible for advancing the knowledge and maintaining the religious system so the apprentices were very carefully selected. The training program sometimes lasted for more than twenty years and was held in secrecy. Strict observation of the kapu was an absolute necessity and imperfections were not allowed in the conducting of ceremonies.

The children selected to be trained as kāhuna were chosen on the basis of intelligence, interest and desire to learn. Most of them were from the ruling class (ali'i); but children from the common class (maka'āinana) with exceptional ability were also accepted into the training program. Instruction usually started at dawn and continued until dusk. Each student learned the ways of the gods and the rules of the profession. He became faithful to the god of his order. He memorized chants and rituals and was taught that the favor of the gods increased with the successful performance of the rituals.

The students in a graduating class selected one student who had performed outstandingly throughout the training period. This student was honored by being given the choicest part of the pua'a (pig) cooked for the graduation ceremony ('ai lolo).

A kāhuna who became skilled in many fields could be called a high priest. A person who had mastered all learning was awarded the highest title puhi okaoka. Earning this title was very difficult for the tutor never passed all of his knowledge lest his student surpass him in knowledge. Sometimes a favorite student received the last bit of knowledge from the lips of the dying master.

There were many areas of specialization numbering in excess of three hundred. Some of these were:

kahuna pule: dedicated new homes
kahuna kuhikuhi pu'uone: selected the site and planned the building of a heiau
kahuna ho'oulu 'ai: agricultural expert
kahuna kālaiwa'a: performed canoe building ceremonies
kahuna kilo makani: observed the winds for navigation purposes
kahuna kilo honua: studied the earth (geologist)
kahuna huli honua: studied the landscape to help agriculturists and housebuilders
kahuna kilo hōkū: astronomer
kahuna kālai ki'i: expert at carving images
kahuna kilokilo: foretold the coming of good or bad events by observing the skies
kahuna ki'i: caretaker of images; wrapped, oiled and stored them and carried them to battle

kahuna nui: community high priest
kahuna nānā ao: meteorologist, studied clouds
kahuna haku mele: poet
kahuna kākā'ōlelo: raconteur
kahuna pa'a mo'olelo: historian
kahuna lomilomi: physiotherapist
kahuna hāhā: diagnostician
kahuna koholua: surgeon
kahuna ha'i iwi bone specialist
kahuna makaula: prophet, interpreted signs of nature
kahuna lua: master in boxing and wrestling
kahuna ho'okele wa'a: skilled navigator
kahuna kū'auhau: recounted genealogies.

There were many medical kāhuna of old Hawai'i. These experts began their education at an early age and studied intensively for 20 years. They learned the use of over 300 plants and many other ingredients from the ocean. In no field was there such advancements as in the field of medicine.

The kahuna lapa'au examined the patient, diagnosed the malady, prescribed the medicine and ordered the amount and kind of rest or activity, ordered the diet and administered the purge necessary to rid the body of wastes.

The most delicate surgery was the removal of cataracts from the eye using the sharp edge of a grass. It is thought that attempts were made to replace damaged cranium with pieces of coconut shell. They treated maladies like high blood pressure, broken bones, rheumatism, internal bleeding, and many other ailments.

The following kahuna lapa'au played an important role in the lives of the ancient Hawaiians:

kahuna ho'ohāpai keiki: induced pregnancy
kahuna ho'ohānau keiki: delivered babies
kahuna 'ō'ō: kept the fontanel of infants closed and practiced lancing
kahuna hāhā: diagnosed by feeling with his fingers
kahuna a ka 'alawa maka: could see dislocations and sprains and diagnosed by insight
kahuna 'anā'anā: used 'anā'anā (sorcery) in treatment
kahuna ho'opi'opi'o: used counteracting sorcery in their treatment
kahuna makani: treated the spirits of illness
kahuna pā'ao'ao: treated children's diseases.

Reference to the role of kāhuna is made in many books. The following are some of the books that contain information about the roles of different kāhuna in the lives of the early Hawaiians.

1. Curtis, Caroline. Life in Old Hawai'i. Honolulu: Kamehameha Schools Press, 1970.

   A. Canoe-Building (pp. 135-156)
      Kahuna kālai wa'a
   B. Housebuilding (pp. 1-20)
      Kahuna kuhikuhi pu'uone
   C. Medical Expert (pp. 244-255)
      Kahuna lapa'au - training to become one
   D. Special Kāhuna of the Makahiki (pp. 157-186)
      Tells of the importance of the kāhuna in the yearly makahiki ceremony.

2. Dunford, Betty. The Hawaiians of Old.

   A. Sorcery
      Kahuna 'anā'anā (pp. 35, 48, 113)
   B. Craftsmen
      Kahuna kālai ko'i (pp. 108-110)
      Kahuna kālai ki'i (pp. 113-114)
      Kahuna kālai wa'a (pp. 115-117)
   C. Astrologer
      Kahuna kilo (pp. 54, 143)
   D. Historian
      Kahuna kū'auhau (p. 35)
   E. Medical Doctor
      Kahuna lapa'au (pp. 35-37, 44)
   F. Priests
      (see index of the book for references)

3. Hazama, Dorothy. (Ed.) Culture Studies: Hawaiian Studies Project, Data Box, OIS/General Education Branch, Department of Education, State of Hawai'i, RS 78-6531, November 1978.

4. Hazama, Dorothy. The Ancient Hawaiians - Who were they? How did they live? Honolulu, Hawai'i: Hogarth Press, 1974.

   A. Housebuilding
      Kahuna kuhikuhi pu'uone (pp. 31-43)
      Kahuna pule

5. Handy, E. Native Planters in Old Hawai'i. Honolulu: Bishop Museum Press, 1972.

   A. Kahuna pule (p. 322)
   B. Other kāhuna - (pp. 322-323)

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   A. Sorcery (kahuna 'anā'anā) - pp. 97, 99, 100-104, 106
   B. Akua kā'ai - pp. 135-139
   C. Kahuna nui - p. 105
   D. Kahuna kā'ai wa'a - p. 126
   E. Kahuna kilokilo - pp. 112-114
   F. Kahuna kuhikuhi pu'uone - pp. 161, 177
   G. Kahuna kuni - pp. 100-104, 106
   H. Kahuna lapa'au - pp. 107-109, 245
   I. Kahuna o nā kī'i - pp. 188-190, 199
   J. Kahuna pule - pp. 121, 124

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   A. Part Five: 'Oihana Lapa'au--Medical Practices, pp. 95-115
   B. Part Six: 'O ka 'Anā'anā a me ka Hana 'Ino--Magic and Sorcery

That's How We Show Our Thoughtfulness

Words and Music by
Kaunani Bernardino

F
Cm7-F7
'O - LU - 'O-LU is please. MA - HA - LO is thank you.
Bb
F
That's how we show our thought - ful - ness. 'O - LU -
C7
F
'O - LU, MA - HA - LO. HĀ - MA - U is
Cm7
F7
si-lence. HO-'O - LO - HE is lis - ten.
Bb
F
That's how we show our thought - ful - ness. HĀ -
C7
F
C7
MA - U. HO-'O - LO - HE, 'O-LU - 'O - LU, MA -
F
HA - LO. E KA-LA MA-I I - A - 'U. I'm
Cm7-F7
Bb
sor-ry, ex - cuse me. That's how we show our

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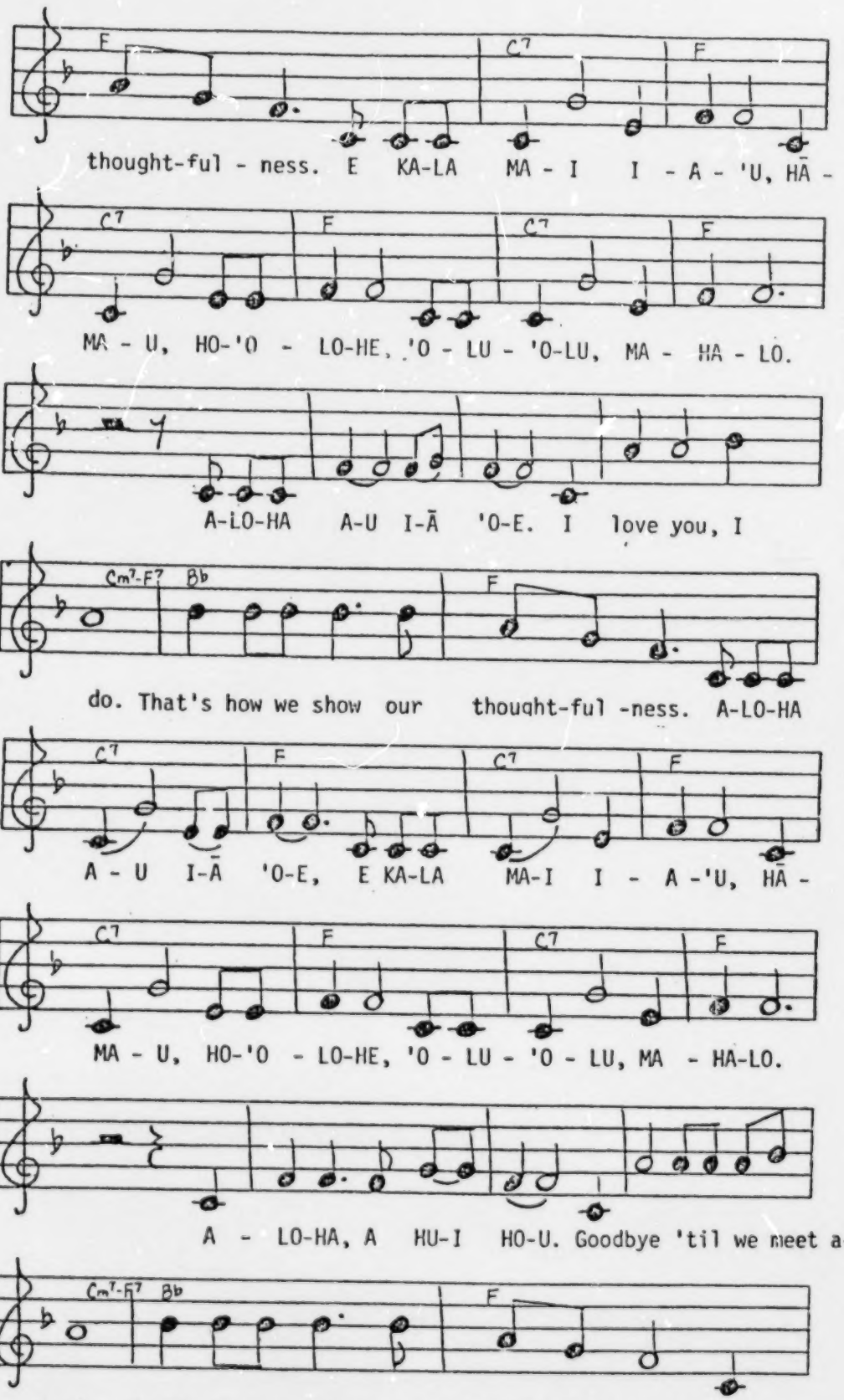
F
C7
F
thought-ful - ness. E KA-LA MA - I I - A - 'U, HĀ -
C7
F
C7
F
MA - U, HO-'O - LO-HE, 'O - LU - 'O-LU, MA - HA - LO.
A-LO-HA A-U I-Ā 'O-E. I love you, I
Cm7-F7 Bb
F
do. That's how we show our thought-ful -ness. A-LO-HA
C7
F
C7
F
A - U I-Ā 'O-E, E KA-LA MA-I I - A -'U, HĀ -
C7
F
C7
F
MA - U, HO-'O - LO-HE, 'O - LU - 'O - LU, MA - HA-LO.
A - LO-HA, A HU-I HO-U. Goodbye 'til we meet a-
Cm7-F7 Bb
F
-gain. That's how we show our thought-ful - ness. A-

Transcribed by: P. Pang, 1982.

F
'OLU'OLU is please.
Cm7F7
MAHALO is thank you.
Bb
That's how we show our thoughtfulness.
C7 F
'OLU'OLU, MAHALO.

HĀMAU is silence.
Cm7F7
HO'OLOHE is listen.
Bb
That's how we show our thoughtfulness.
C7 F C7 F
HĀMAU, HO'OLOHE, 'OLU'OLU, MAHALO.

E KALA MAI IA'U.
Cm7F7
I'm sorry, excuse me.
Bb
That's how we show our thoughtfulness.
C7 F C7 F C7 F
E KALA MAI IA'U, HĀMAU, HO'OLOHE, 'OLU'OLU, MAHALO.

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GENERAL APPENDICES

BASIC HAWAIIAN VOCABULARY LISTS, GRADES K-1

MAPS

HAWAIIAN STUDIES PROGRAM

BASIC HAWAIIAN VOCABULARY LISTS, GRADES K-1

The Basic Vocabulary Lists which follow contain Hawaiian words which range from very basic and culturally important terms to more general ones identifying early and modern Hawaiian and imported values, practices, objects and people. The words have been drawn from the Basic Hawaiian Vocabulary Lists, #'s 1 and 2 which were reprinted in Appendix D, Hawaiian Studies Program Guide (Draft), Office of Instructional Services/General Education Branch, RS 81-0655, March 1981. The two lists were created for all learners of Hawaiian at the elementary level, whether they be in elementary school, high school, college or adult school, by Haunani Bernardino, Dr. Emily 'Ioli'i Hawkins, and Robert Lokomaika'iokalani Snakenberg.

After using the lists during the 1981-82 school year in the implementation of the Hawaiian Studies Program, District Resource Teachers and kupuna suggested that the two lists be regrouped to reflect more explicitly the vocabulary which would be appropriate for each grade level from kindergarten to sixth. The following lists are the results of a series of meetings held in the Fall of 1982. The Department acknowledges the kōkua of and expresses "Mahalo nui loa!" to the following:

Honolulu District	Solomon Kaulukukui and Kupuna Katherine Makena Harbottle
Central District	Jan Kahōkū Yoneda
Leeward District	Mililani Allen and Kupuna Elizabeth Kauahipaula
Windward District	Elsie Kawao Durante, Kupuna Jessie Pi'imauna and Kupuna Lilia Hale
State Office	Noelani Māhoe and Lokomaika'iokalani Snakenberg

These lists are constructed so that the words are grouped in categories such as social life and relations, nature, food, body parts, etc. Within each category, the words are glossed following the order of the sounds in the Hawaiian alphabet, the Pī'āpā. Words beginning with the glottal stop or 'okina (') are to be found after the words beginning with the other consonants.

The alphabetical order followed, therefore, is: a, e, i, o, u, h, k, l, m, n, p, w, 'a, 'e, 'i, 'o, 'u

This arrangement in Hawaiian alphabetical order is being applied only to initial vowels and consonants (including the 'okina) and is being done to underscore the importance of the 'okina in both pronunciation and spelling. It also serves to help the learner memorize which words begin with the 'okina by having them physically separated from the words spelled with the same initial vowel.

Social Life & Relations

inoa	name
kaikamahine	girl, daughter
kamaiki/*pēpē	baby
kāne	man, husband
keiki	child
keiki kāne	boy, son
kupuna	grandparent
kupuna wahine/kupuna kane	grandmother/grandfather
makua	parent
makua kāne/makuahine	father/mother
wahine	woman, wife
'ohana	family

Nature

ahiahi	evening
ānuenue	rainbow
awakea	mid-day
hōkū	star
kahakai	beach
kai	sea, salty water
kakahiaka	morning
lā	day; sun
lani	heaven(ly); chief(ly)
mahina	moon
makani	wind
manu	bird
pō	night, darkness
pōhaku	rock, stone
pua	flower, descendant
wai	fresh, non-salty liquid
'auinalā	afternoon
'uku	louse, flea

Hawai'i Lifestyle (hula, music, arts/crafts, games/sports)

aloha	love; to greet
hula	dance; to dance
kapu	rules/laws; sacred
kōkua	help; to help
mahalo	thanks; to thank; to admire/like

Food

i'a	fish
kalo	taro
moa	chicken
pā'ina	to dine; a feast
poi	mashed kalo, 'uala, or 'ulu
pua'a	pig
'ai	to eat; also sometimes used as the general word for the staples kalo, taro, or poi

* Hawaiianized English

'īlio	dog
'ono	tasty, delicious

Body Parts

ihu	nose
kino	body
lima	hand, arm
maka	eye
pepeiao	ear
piko	navel
po'o	head
po'ohiwi	shoulder
waha	mouth
wāwae	foot, leg
'ōpū	stomach

Household Terms

hale	house
*home	home
lānai	patio
lua	toilet
*lumi	room
noho	chair
pākaukau	table

puka	door; hole through something
puka aniani	window

Miscellaneous Verbs

hana	to work, to make, to do
hele mai	to come
hele aku	to go (away)
hiamoe	to sleep
holo	to go, run, sail
ho'olohe	to listen
ho'omākaukau	to prepare, make ready
kāhea	to call
kū	to stand
lele	to jump, fly
nānā	to look (at)
noho	to sit

Miscellaneous Adjectives

akamai	smart, intelligent, clever
anuanu	cold
hau'oli	happy, glad, content
hou	new
li'ili'i	small
loa	long, very
lō'ihi	long
maika'i	good

* Hawaiianized English

mākaukau	prepared, ready
nani	beautiful, pretty
nui	big, plenty, many, much
pau	finished, consumed, destroyed
piha	full
wela	hot

Colors

hinahina	gray
ke'oke'o	white
melemele	yellow (golden)
*palaunu	brown
*polū	blue
poni	purple
'ākala	pink
'alani	orange
'ele'ele	black
'ōma'oma'o	green
'ula'ula	red

School

*kula	school
kumu kula	school teacher
noho	chair
puka	door; hole through something

Days of the Week Exposure

Pō'akahi	Monday
Pō'alua	Tuesday
Pō'akolu	Wednesday
Pō'ahā	Thursday
Pō'alima	Friday
Pō'aono	Saturday
Lāpule	Sunday

*Months Exposure

Kepakemapa	September
'Okakopa	October
Nowemapa	November
Kekemapa	December
'Ianuali	January
Pepeluali	February
Malaki	March
'Apelila	April
Mei	May
Iune	June
Iulai	July
'Aukake	August

* Hawaiianized English

Animals	
*hipa	sheep
honu	turtle
i'a	fish
*kakā	duck
kao	goat
*lāpaki	rabbit
lio	horse
manu	bird
moa	chicken
*pelehū	turkey
pipi	beef, cattle
pōpoki	cat
pua'a	pig
pueo	owl
'ekake/kekake	donkey
'īlio	dog

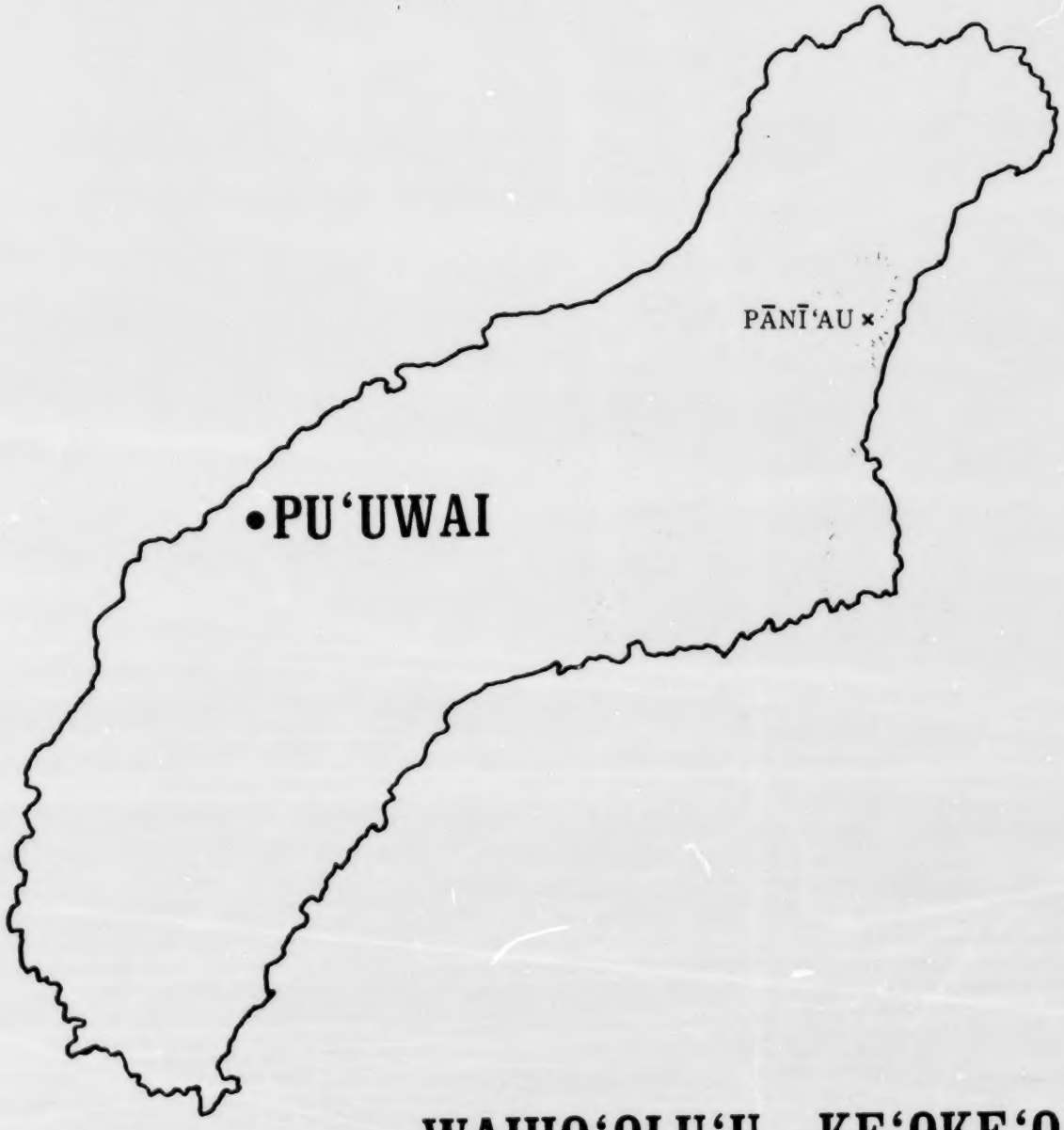
Numbers	0-19; concept of -kūmā-/-kumama-
0	'ole
1	'ekahi
2	'elua
3	'ekolu
4	'ehā
5	'elima
6	'eono
7	'ehiku
8	'ewalu
9	'eiwa
10	'umi
11	'umikūmākahi
12	'umikūmālua
13	'umikūmākolu
14	'umikūmāhā
15	'umikūmālima
16	'umikūmāono
17	'umikūmāhiku
18	'umikūmāwalu
19	'umikūmāiwa

NOTE: In modern secular use from 11 through 99, the numbers involving units one through nine are formed by using the appropriate tens number with the infix, "-kūmā-," and then the particular unit number; e.g., eleven is ten plus one, 'umi-kūmā-kahi.

In the older form, the Hawaiians used the infix, "-kumama-." Some kūpuna, especially those still active in Hawaiian churches where the Hawaiian Bible is read out loud, may prefer the older form. The children should be exposed to both forms but they should concentrate on learning to use the modern form actively.

* Hawaiianized English

NI‘IHAU



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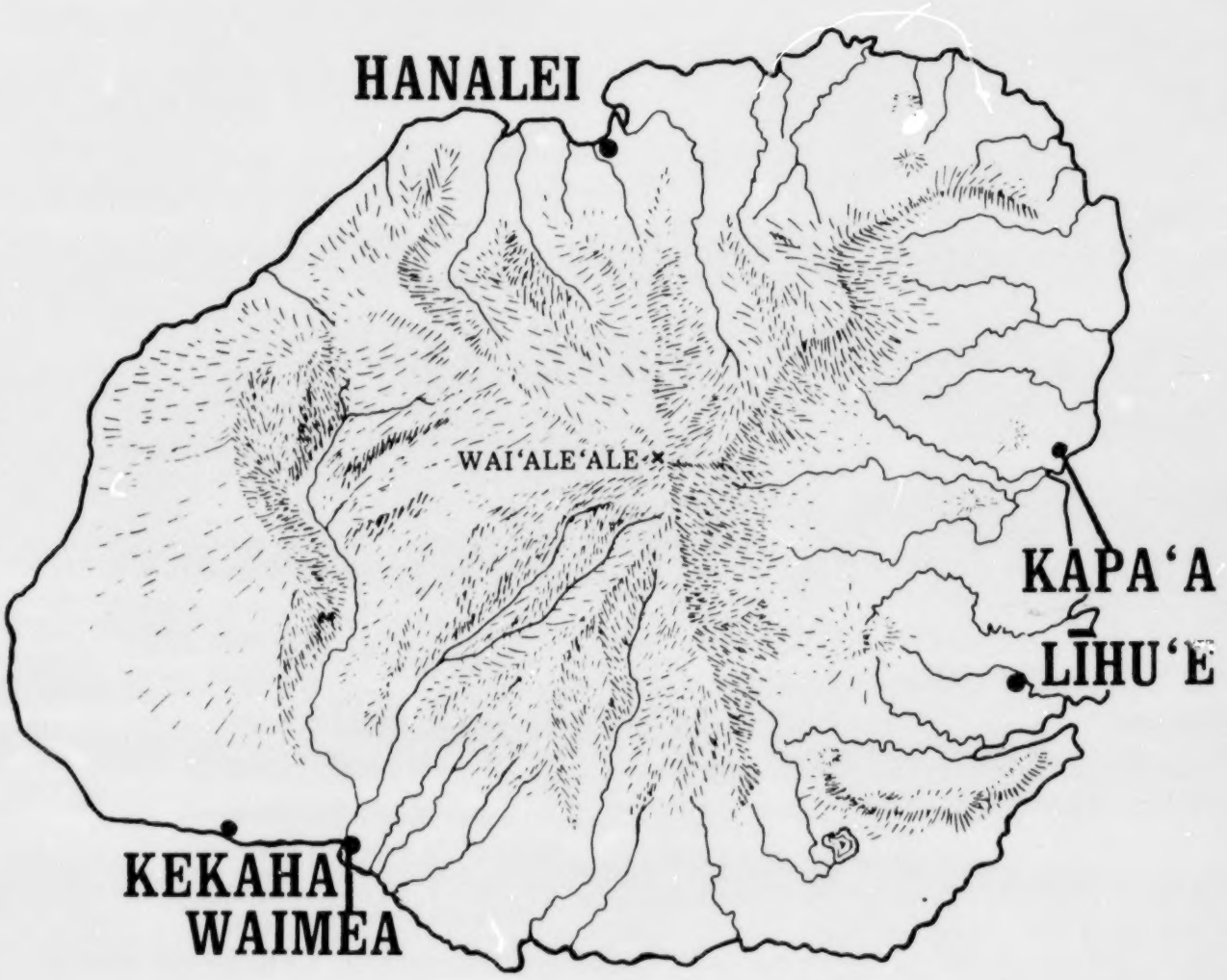
WAIHO‘OLU‘U - KE‘OKE‘O
LEI PŪPŪ

KAUA‘I



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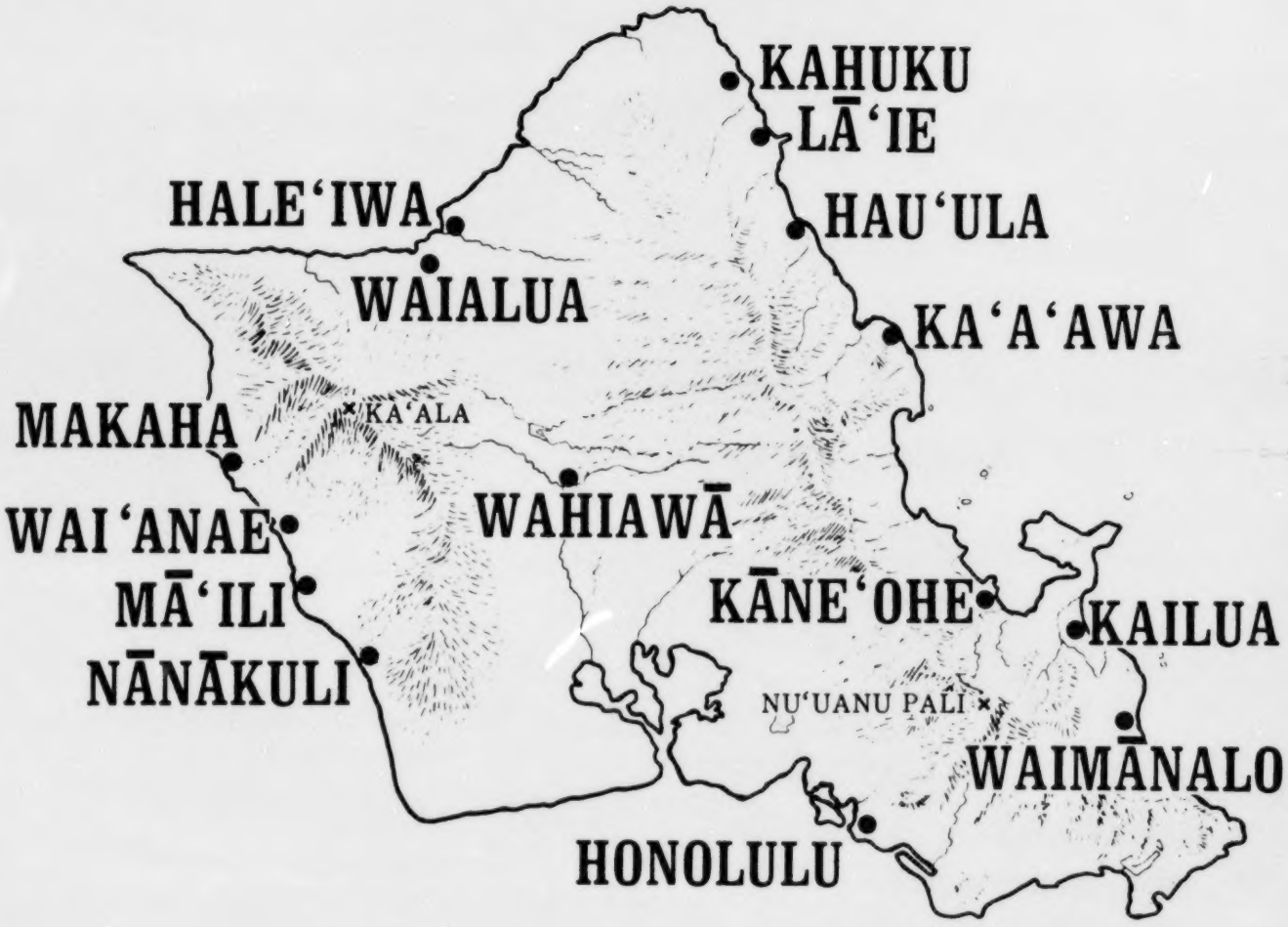
WAIHO‘OLU‘U - PONI
LEI MOKIHANA

O‘AHU



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WAIHO‘OLU‘U - MELEMELE
LEI ‘ILIMA

MOLOKA‘I

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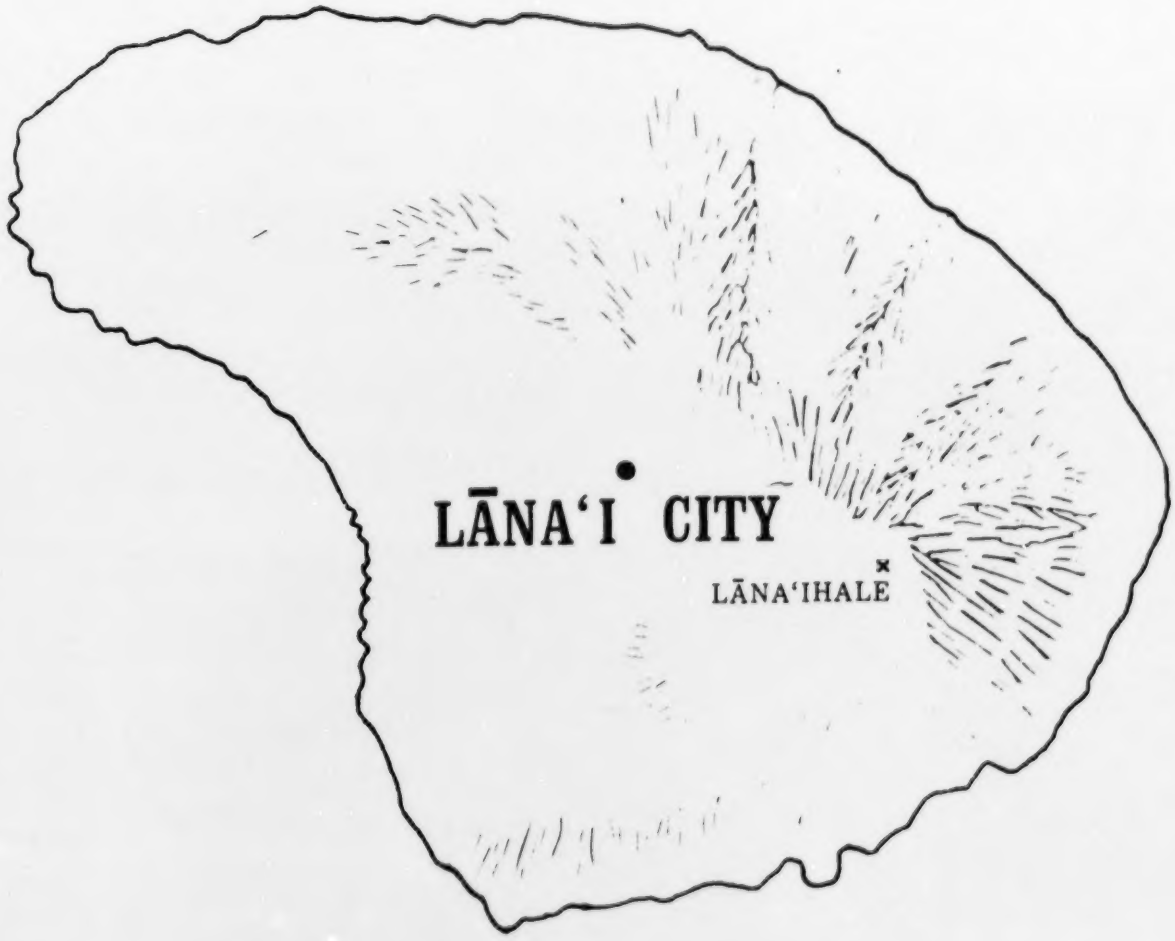
WAIHO‘OLU‘U - ‘ŌMA‘OMA‘O
LEI KUKUI

LĀNA‘I



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WAIHO‘OLU‘U - ‘ALANI
LEI KAUNA‘OA

MAUI

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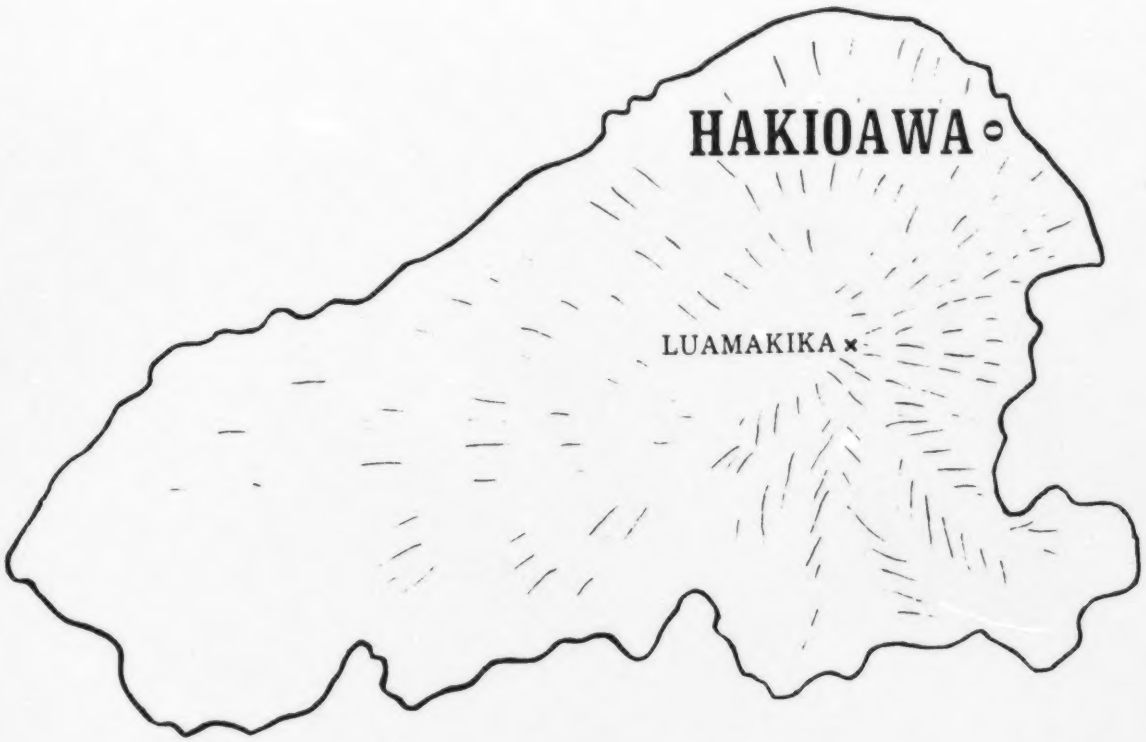
WAIHO'OLU'U - 'ĀKALA
LEI LOKELANI

KAHO‘OLAWE



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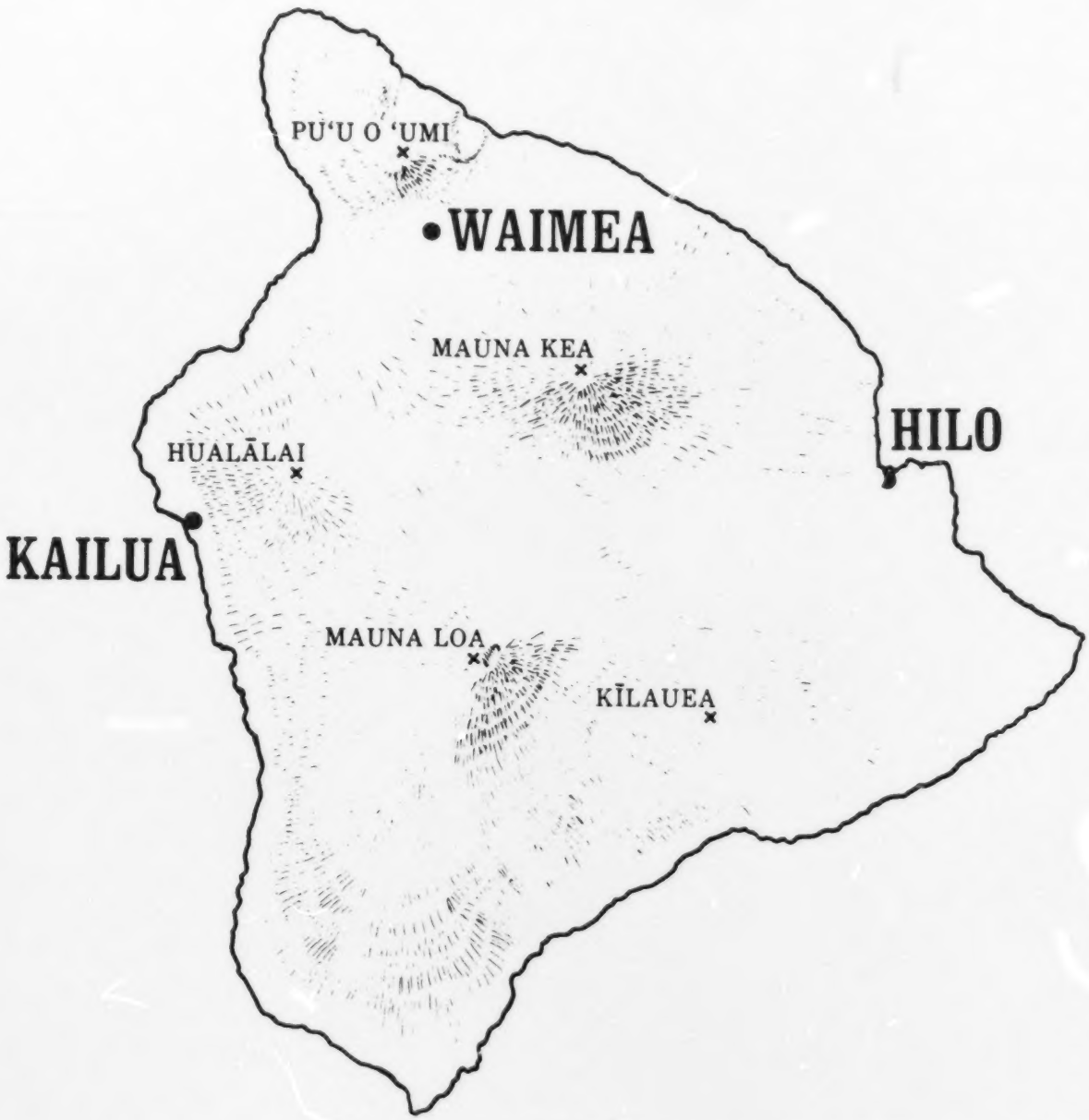
WAIHO‘OLU‘U - HINAHINA
LEI HINAHINA

HAWAI‘I



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WAIHO‘OLU‘U - ‘ULA‘ULA
LEI LEHUA

SONGS AND CHANTS

TITLE	PAGE NUMBER	ENGLISH TRANSLATION/TOPIC/SUBJECT	SOURCE
Aloha	27, 91	Aloha	P. 67
Aloha Kakahiaka	9-11	Good morning	E Himeni Hawai'i Kākou, p. 3
Alu Like	22-24	Working together	P. 73-75
Baby Lū'au	101-103	Baby lū'au	P. 131
E Ku'u Tūtū	95	My grandmother	EHHK, p. 78-79
E Nā Keiki O Ka 'Āina	21	Directions using body movements	P. 65
Eia Ko'u Kino	13, 21	Parts of the body	P. 13-64
For You A Lei	101	Lei	Miller Music Corp. Songs of Hawai'i, pp. 53-55
Kamehameha	111	Kamehameha I	P. 134
Leis	99	Leis	P. 130
No Ke Aha Ka Maka?	15	Parts of the body	P. 56, 57
'O Ku'u 'Ohana Kēia	97-99	These are my relatives	P. 122
Po'o, Po'ohiwi, Pēpē	17	Head, shoulders, baby	P. 59
That's How We Show Our Thoughtfulness	91-95	Values	P. 141-143
The Poi Man	27-29, 103-105	Poi	P. 132
What Aloha Means	23	Aloha	Hawaiian Wedding Song, LP, MCA 230 Alfred Apaka

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